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Reverendissimo
Domino
Dno Gulielmo,

Providentia divina Archiepiscopo Cantuariensi
totius Angliæ Primati &c.a Metropolitano, de
Ecclesia Christi summe merito, deq; ejus in Avi
Apostolici Nitorem Ardoremq; Restitutione sapi-
entissimam Curam gerenti
submisso Animo
S. P. D.
et novi Anni Auspicia felicissima apprecatur
Augustus Hermannus Franckius Theol. Profess.
et Past. in Acad. Reg. Boruss. Halensi.

Vir Reverendissime,

Bibliorum Ebraicorum à nobis editorum Exemplar, quod Anno superiore per Baronem de Salenthal demisse præsentandum tibi curavi, serenissima Fronte abs te acceptum esse, valde quidem gavisus; Sed te Litteris tua Manu scriptis, et Amorem erga me tuum singularem spirantibus id mihi significatum ivisse, non modo lætatus, sed etiam tenioris sortis meæ consci maximopere miratus sum. Eo igitur fidentius nunc tibi offero Volumina tria Adnotationum in Hagiographa, quæ Bibliis illis ordinarie quidem seorsum distrahi solitis, accesserunt ne incompletum ulla Ratione opus possidere videaris. Atque ut hoc etiam quidquid est Officii mei benignissime interpreteris, est quod in Præsentia [illegible] Reg.

To the most Revd Lord William by Divine
of Canterbury and Primate of all England & Metropol
Deserving in the Church of Christ whose Great and Wise Care
wholly excercised towards the reducing her to the Purity and Zeal of
the Apostolic Age With profound submission August Herm
Frank: S.T.P and Pastor in the Royall University at Hall
Prussia wisheth Perpetual Felicity and a happy new Y

Most Reverend Lord.

Great was my satisfaction that the Specimen of the (hebrew Bibles) publishd here which I humbly presented to you by the hands of the Baron' of Salenthal shoud meet with so favourable a Reception: But to be honourd with a Letter from your own hand with such professions of your singular affections not only rejoicd me but knowing my unworthiness even Amazd me Tis thro' this Encouragement I now presume to offer you three Volumes of Annota on the sacred Writings as belonging to those Bibles (tho' not usually joind with them) lest you shoud seem to possess an imperfect work and that you will please graciously to receive them or any thing else in my way to offer is my Earnest request. ——

Quamobrem autem ad Literas, quas summa cum Nominis tui Veneratione accepi, tam sero respondeam, debita cum Excusatione deinceps indicabo, præmissis illis, quæ tibi nunc scribenda putavi. Rem nobis gratissimam, Vir Reverendissime, fecit Neumannus vester, quod aliquot Exemplaria Excerptorum è Literis Anglicè Editis, de præclarissimo vestro instituto procurandi pauperioribus Christianis, qui in Arabia, Syria, Palæstina et alibi degunt novam Arabici Novi Testamenti Editionem, nuper transmiserit. Insigni sane Lætitia meum bonorumq; apud nos omnium affecit Animum. Quâ enim Viâ rectius ac felicius in illâ non mediocri Orbis Terrarum Parte, ubi Linguam Arabicam callent, Salus Animarum quæreretur? Vir mihi dilectissimus, Salomo Negri, qui per aliquod Tempus, et bis quidem intercedente à prima ejus Commoratione ad Reditum satis longo Annorum Intervallo, Juvenes in hac Academia Linguam Arabicam docuit, præ aliis, ut opinor, idoneus est, qui tam arduum in se suscipiat Opus, idq;, Gratia Dei suffultus ad Umbilicum perducat. Eum vero qui solus habet Immortalitatem, quam possum flagrantissimè oro, ut utile hoc Organon ad Finem usque sacri hujus Negotii & deinceps incolume vobis servet, aut si secus ipsi visum fuerit, de alio non minus apto, vobis prospiciat, faxitq; ut et Labor iste omnis ex Voto succedat, et Ecclesia ex eo Fructus demetat copiosissimos æternumq; duraturos.

Non immerito nobis videtur ad fausta Temporis nostri Signa hoc ipsum referendum esse, quod Annis proximè elapsis Verbum divinum inprimis Novi Testamenti, et in Linguas exteras translatum, et in iis ubi id jam antea factum, publicæ Luci redditum sit. Ejusmodi quid Gratia Dei ut alias apud nos tentatum est, ita etiamnum tentatur. Nunc enim Biblia Bohemica hucusque longe rarissima hic recuduntur, illustribus quibusdam Personis Sumptus necessarios piè suppeditantibus. Neque enim in his Oris desunt, qui degustato bono Dei Verbo, Lumen ejus, Nationi Bohemicæ, cui id olim D. Wiclefus Vestras accendit, Injuria vero subsequentium Temporum ita abstulit, ut ipsa Biblia Bohemica aut non habeat, aut legere prohibeatur, quantum in ipsis restituere gestiant: Ego Exemplari primo Novi Testamenti Malabarici mihi oblato, aiebam, Si Deus nollet in India sibi Ecclesiam colligere Verbum suum Indis non credidisset. Certè ita nunc ex eo quod Deus Bohemis Scripturam sacram in Lingua Vernacula reddat firmissime mihi persuadeo, id a sapientissimo Numine non alio fieri Consilio, quam ut Veritatis cælestis ejusq; intaminatæ Lux denuo in Bohemia, Hungaria etiam Silesia et ubicunque inveniuntur, qui loquuntur Bohemicè, clarius esplendescat.

Cæterum

The Reason why I thus long deferr'd to answer your letter your Venerable Name shall by and by be accounted for and a just Excuse after I have discuſs'd some Matters not improper to be first mention'd

We Receiv'd great Pleasure Most Reverend Lord in the Recei the Specimen of Letters made in England and transmitted to us by Mr. Newman in order to printing by your ~~description~~ appointment New Edition of the N. Testament in Arabick for the Use of the poor Christians in Arabia, Syria, Palestine and elsewhere This fill'd and the hearts of all Good Men amongst us with exceeding Joy, For which way can the Salvation of souls in that large part of the Globe where the Arabian Language is understood be better and more succeſsfully promoted Salomon Negri a Man I highly respect is a person in my opinion very well qualify'd to be Entrusted in this Laborious Work and thro' GOD's Aſsistance may bring it to a Fair Conclusion He for some time (Two Year's absence intervening) taught the Arabic Language in this University And I earnestly beseech him who only has immortality to bleſs. and preserve this usefull Instrument to you thro the Course of this undertaking and afterwards Or any other no leſs qualify'd person whom you may see proper to Entrust with it and may be Proper and render this Labour so Effectual that the Church may reap a plentifull and never ending Harvest thereby……

It seems a Signal Bleſsing on these times th: That Providence hath thought proper to Delay this Work hitherto For of late Years the Divine Word particularly the N. Testament hath been Translated into strange Languages and restor'd to some in which it hath already heretofore Appear'd And this hath been and still Continues to be done among us here and Elsewhere. For Bibles are now again printed in the Bohemian Language which hitherto have been very scarce by the Charitable Supplies of some Illustrious Persons Neither are there

wanting in

Caeterum, Reverendissime Praesul, gratias tibi ego quas possum, [illegible] maximas, quod Missionarios Danicos eos praecipue, qui nostra ex disciplina per Angliam ad Indos profecti; aut ex India in Daniam & Germaniam reversi sunt, omni benevolentia & humanitate complexus & patrocinio Tuo dignatus sis, beneficiis illm adjuveris, commendatione ornaveris, litteris excitaveris, denique feceris omnia, quae ad negotium Missionis illius Evangelicae promovendum ulla ratione spectare visa sunt. Christo certissime factum, quidquid his ejus membris et operi huic gloriae illius consecrato factum est. Is igitur, quemadmodum juravit, neminem mercede sua cariturum, qui potum dederit uni ex his parvis, poculum frigidae solum: ita ipse Tibi perinde ut Abrahamo, clypeus erit & amplissima merces. Neque meis opus esse precibus censeo, ut iis, qui Missioni inserviunt, porro faveas, eosque nationi vestrae de meliori commendes, cum haud expectatis meis aliorumve petitis, ipse ultro eum Te praebueris, ut tuo divino zelo, quo Missionem illam prosequeris, videaris mihi, si ex meo sensu alios judicare liceat, nos Germanos pariter Danosque accendere. Ego certe verbis exprimere nequeo, quantopere sim in hac ipsa causa exemplo tuo inflammatus, & quos mihi stimulos dederint gravissima illa Epistolae tuae verba: „Tu alios e tot tuis discipulis elige qui etiam horum mortalitati subveniant nec patere opus adeo feliciter captum defectu continuae successionis Doctorum atque Evangelistarum destitui" Verum enim vero, ut nihil quidem prius habui, quam ut his ipsis verbis, quantum ejus fieri posset, religiose satisfacerem, omnes autem conatus mei eo tendentes irriti fuerunt, nec quid hoc anno officii, quid scribi tribus illis viventibus, qui soli Tranquebariae nunc rem Missionis tractant, posset, scire ante ultimas Collegij Missionalis Hafniensis litteras, paucis abhinc diebus mihi redditas, potui: ita haec ipsa causa verissima est, quare indies dilata responsione Tibi debita, officio meo defuerim, alioquin mihi tam grato, ut neque occupationum moles, neque adversitatum tolerabilium sane, varietas, neque distractionum, quas praesertim pauperum & juventutis mihi imposita cura gignit, multitudo me avocare ab eo debuisset aut potuisset. Sic ego quidem in ruborem datus sum, quod desiderium tuum, licet mandati loco habuerim, non expleverim novoque hoc experimento didicerim, quam nihil sim & nihil possim; ista summa tamen aequanimitate Tua veniam protracti tamdiu officij mihi polliceor, deque caetero~~m~~ rem, quae Dei est, Deo committo, qui certe causam suam non deseret, licet ita imbecillitati nostrae nonnunquam videatur. Deus Te, Vir Reverendissime, valere jubeat & quam diutissime sospitem atque incolumem Ecclesiae conservet. dat. Halae d. 4. Jan. 1722

L. H.

wanting in these parts Men who having tasted the Good Word of GOD use their
utmost Endeavours to restore that Divine Sunshine to the Bohemian Nation
Your Countryman Dr. Wickcliff first lighted up for them but which by ye iniq
of Succeeding times hath been so Extinguishd that the Bohemians either had no
Bibles at all or if they had were prohibited the use of them I Remember
when I Receivd the first Copy of the Malabaric New Testament to have
said that if it did not please GOD. to plant his Chh in India he wold not
have Committed his Word to the Indians So I am now fully persuaded that
it is only by the Direction of infinite Wisdom that the Bohemians again
enjoy the holy Scripture in their Mother Tongues that so the Divine Light
may again Shine out in full Lustre in Bohemia, Hungaria and Silesia
or wherever else that language is Spoken

I am now most Revd. Prelate to return you my Sincere and hearty thanks for your
Singular benevolence and humanity wth wch you treated the Danish Missionaries particularly
those from our foundation in their Travels thro England to the Indies and in their Return
thro the same Kingdom to Germany and Denmark For the Patronage ye vouchsafd them
the Assistance You gave them Your honble recommendation of them the Encouragemt of yr
Letter to them and in a word ~~w~~ for whatever you have done towards promoting ye designs of
the said Evangelical Mission As the Goodness you have Extended to these Christian Members
is certainly done to CHRIST himself and the Works are Certainly Consecrated to his Glory
And he himself having Declard that a Draught of cold water to any of his little ones shall not
Go unrewarded so as he was to Abraham he will be yr Buckler and very great Reward. I am
Persuaded twill be needless once more to recommend the Missionaries to your care or to desire yr
intercession with yr Countrymen in their Favour since You have Already I had almost said
undesird so freely Offerd your self to their Service Insomuch that your divine Zeal in this affair
if I may judge of other Men's sentiments by my own is such as may Inflame even the Danes
and Germans themselves For my own part I want words to Express the Vigorous warmth
yr Example in this case has given me in those sharp and weighty words of yr Letter
" Let it be yr Care to select such a Number from among your disciples as may supply
" the Mortality of those already Engagd (in the Mission) Nor suffer the work so Auspiciously
begun to drop for want of a continud succession of able Teachers and Preachers of ye Gospel
Twas indeed for want of Matter to furnish a satisfactory Answer to these words that
I have hitherto deferrd to Answer your ~~Lre~~ For all my Attempts that way have proved
unsuccessfull nor have I done any thing this Year which I coud write to the three
Missionaries about who only at present manage that Affair at Tranquebar till I
had recd the last Dispatches from the College at Copenhagen Otherwise any
Multiplicity of Business nor variety of Crosses nor the multitude of Distractions
which the Care of the Poor and the Youth under my Tuition create me neither
ought nor coud have so long kept me from performing so gratefull a task notwithstanding
all wch I cannot help blushing for not sooner fullfilling your desire wch I reckon no
less than a Command and from this new Experiment I learn that I am nothing
and Can do nothing. Your Goodness however I promise my self will pardon
this long Neglect of Duty and for other matters I commit them to God as being
under his care who will not forsake his own cause tho' we sometimes
weakly immagine it. May he Most Revd. Lord bless you with Health and long
& preserve you for his Church.
Hall. Jan. 4. 1722. N. S.

[illegible]

D. COTTONO MATHERO

[illegible]

Viro maxime Reverendo atq amplissimo
D. COTTONO MATHERO
Ecclesiæ Christi Bostonensis in
America Ministro fidelissimo
Augustus Hermannus Franckius, S. Theol.
in Acad. Halensi Prof. ibidemque Pastor & Gymnasii
Scolărcha
uberrimam in Christo Salutem dicit.

Submisit mihi identidem Rev. Böhemius noster munuscula tua, libellos à Te Scriptos testesque tuæ Sanctissimæ contentionis, constantiæq; in expediendo, proferendoque inter Americanos vestros Evangelii cursu. contemplatus in his Scriptionibus tam cupidum Christi gloriæ, & Salutis hominum animum, ex eoq; conjectans de labore Studioq; tuo reliquo, &, qui hunc Sequi Solet fructum & effectum, dici non potest, quantum ceperim voluptatis invitamentiq; ad gratias agendas Domino, in ultima pene ac remotissima orbis terrarum regione tam Suavem, & tam efficacem verbi Sui Sonũ elicienti, ac eum Singulis annis reddenti auctiorem.

Loquuntur hoc antegressæ donum illud litteræ Tuæ. Est in iis inter cætera; coli in nova Anglia Vestra ducentas prope Anglorũ Ecclesias, ac triginta Indorum, qui ad Christianam Religionem essent conversi: in his omnibus doctrinæ Evangelicæ, & veræ pietatis Studium eminere. Te coepto anno ætatis decimo Septimo Evangelicum ministerium, cum duos Supra quinquaginta annos natus esses, adhuc strenue continuare. Non Solo ore te Evangeliũ nunciare, Sed manu quoque & Scriptura. Te plusquam ducentos & quinquaginta libellos, variis linguis, omnes pro Christi causa exaravisse, ac publici fecisse juris. In horum numero amplam esse historiam Ecclesiarum, quas Christus in America condidisset. Laborasse Te hucusque in opere Biblico, quod Biblia Americana velles adpellare. In ejus concinnatione te nullũ quidem omittere adminiculum, Sed diligenter etiam adhibere artes mathematicas, philosophiam, & quicquid nostro ævo antiquitatis, philologiæ, ac rerum naturalium Scrutatores invenissent; attamen nihil te reperire

inter cuncta instrumenta Hermet~~[illegible]~~ Restiga illustrius experiente pietate, purgata per Spiritum Sanctum, mente, & Scriptis hominum, traditam in Sacris Literis disciplinam esse expertorum. Mirifice Tibi placere Scripta Arndii, Speneri, meaq qualiacunque opuscula, institutionem de legenda Sacra Scriptura, & Volumen Programmatum. Septem in urbe Vestra, Bostonica, Verbi divini Præcones esse, qui me singulari amore, quem magnifacio, prosequerentur, unoq tecum animo pascerent, commissum suæ curæ gregem.

Servet Deus hanc Sanctioris laboris conjunctionem, & quam excitavit, cœlestis veritatis inter rudes gentes prædicationem jubeat perpetuam esse, eamque novos quotidie largiendo Successus, fortunet!

Ita nos vobiscum gaudemus, concessis orbi Vestro divinis beneficiis, vos item ut lætitiæ nostræ, quam adfert bonorum, superne in nostras oras adfluentium, copia, & perpetuitas, faciam participes: exponam, quæ propitiæ institutis nostris Glauchensibus providentiæ divinæ Specimina Deus proxime elapsis annis ediderit nova, quorum perceptio, ut nobis sub variis licet casibus adversis, lætandi materia fuit; sic eorum expositionem spero Tibi non minus fore jucundam. Hoc ipse adfirmasti in antecessum, eoq nomine contendisti, ut quam longissimas ad Te mittere epistolas pergam. Morem igitur igitur geram Tibi pluribusque verbis narrabo, quo statu res nostræ fuerint ab anno 1714. quo excurrente superiorem composui narrationem.

Opto autem, ut idem huic Epistolæ contingat quod modo memoratæ, & libello, quo instituta exponuntur Halensia, accidisse scribis. Scilicet Te libellum illum, qui mirandam quidem, credendam tamen historiam contineret, cum fidelibus vestris communicasse, qui incredibili & inenarrabili cum animi oblectatione mirabilia Dei in eo vestigia contemplati hunc summis laudibus celebrassent. Quid? quod liberali hujus libri communicatione, velut desumpta ab altari pruna, quamplurima pietatis tentamina in Indiæ occidentali regionibus essent accensa. At quanto gaudio Te omnesq Novanglos tuos epistola mea locupletior perfudisset, & quot laudes, lecta illa, Deo Christoq nostro Ecclesiæ Novanglæ cecinissent, non posse verbis exprimi. Non parū me, fateor, hic nuncius movit, impulitq ad texendā tam frugiferæ historiæ continuationem.

Dudum hoc facere debuissem, tam humane tuis invitatus litteris, quibus debitam pudet tamdiu distulisse responsionem. Sed non potui statim satisfacere officio, procrastinationis culpa non in me hærente, sed in necessitate. Tanta eorum multitudo est, qui ex vicinia me compellant, ut sæpe longinquos fautores quodammodo negligere cogar invitus, & conquerens jacturam oblatæ opportunitatis, & offensionem mei status ignarorum. Te igitur Virũ æquissimũ, vehementer oro, ne aliunde injectam moram mihi vertas vitio; sed pro dilata nunc longiorem benevole accipias Epistolam; in qua si quid occurret, quod meæ servire gloriæ videatur, valde rogo, ut id non aliam ob causam, quam in laudẽ divinæ bonitatis me commemorasse existimes.

I.

Omni hoc tempore tam benignum se nobis Pater cælestis præstitit, ut nullum fere diem sine occasione novi beneficii abire passus sit, conservatis non solum, quæ dederat, sed iisdem subinde adauctis, & amplificatis. Hæc beneficiorum divinorum multiplicatio, ut ab externis per se tamen magnis bonis initium faciam, cernitur primum in convictorum, quos cibat Orphanotropheũ, numero, qui à 460. ad sexcentos excrevit. Nempe jam aluntur centum & triginta quatuor orphani utriusq. sexus, centum & septuaginta studiosi Theologiæ, dicti convictores ordinarij, inter quos 24. præceptores vicarij sunt, ducenti & quadraginta octo extraordinarij, tam studiosi quam scholastici adolescentes, scholæ nostræ alumni, tirones officinæ typographicæ, librariæ, pharmaceuticæ, & famuli ancillæq. oeconomo administrantes, numero quatuor & viginti. Huc accedunt ægroti, qui curantur in Valetudinario, de quo mox plura subjungam.

Horum omniũ eadem pene adhuc conditio est, quæ anno 1714. exposita fuit. Hoc novum est, quod, cum illo tempore, decedente ordinario, è coetu extraordinariorũ, & expectantium surrogaretur alius, anno 1717. selectus ex convictoribus extraordinariis cætus 24. studiosorũ præparatur scholis nostris; ex quorum numero petantur ordinariorũ successores, imbuti satis necessariarũ linguarũ & artium scientia, succinctiq. animo, qui à vanitate ad suæ salutis curam, aliosq. lucrandi cupiditatem fuerit traductus. Eodẽ hiq. victu, quo ordinarij fruuntur: nam vespere certum locũ habent, meridie

vero ordinariorum abſentium ~~vag~~ vacuas occupant Sedes, vel his non Suſficientibus, ad menſam extraordinariam remittuntur. Donec admoveantur operi, cui se ſciunt pares, immunes sunt ab omni labore, præterquam quod ſingulis diebus duas horas tribuant iſti præparationi, ~~in excipiendis publicis Sermonibus uſitata, modus docendi Catecheticus~~ ſub qua addiſcitur Calligraphia, Arithmetica, Tachygraphia in excipiendis publicis Sermonibus uſitata, modus docendi Catecheticus. Ex præparandorũ cœtu ſumuntur vicarij, qui ordinariorum præceptorũ partes obeant, his itinere, vel morbo impeditis.

Proſpere ſuccedente præparationis inſtituto, quo Germanicæ Scholæ conſulebatur, Superiore anno in Latinam illud extendere occœpimus. Deſumebantur quatuor ex præceptoribus Vicariis, & ex præparandis illis totidem, qui à Vicariis Latinæ Scholæ inſpectoribus in Latina Oratione eaq. tam ſoluta quam ligata ac in aliis humanioribus doctrinæ partibus erudiuntur, quo uſque maturi functioni Scholaſticæ evadant. Tum quisque claſſem, cui videtur aptus, obtinet docendam, & ad minimum per anni ſpatium jubetur in Schola operari. Præparandi hoc modo Scholæ interim non abſtrahuntur, ab acroamatibus Academicis, ſed ſatis temporis habent fruendi iis, utendiq. ad cæleſtis ſapientiæ conſecutionem, & ſancti animi, quo illa capitur, informationem. Nec minus ordinarij Præceptores, qui duas horas Scholæ pro victu tribuunt, tempus nanciſcuntur ſtudia ſua proſequendi.

Ad convictorũ inſpectorem, quod in Priſtina Epiſtola omiſſum fuit, ſingulis quoque hebdomadibus, ~~totus~~ totus iſte ſtudioſorum juvenum cœtus, in certas claſſes diſtributus, diverſis horis aliquoties congregatur. Alio tempore recitatur S. Scripturæ Pericope; ad cujus explicationem, & mutuam cohortationem, unicuiq. aliquid conferre licet; alio funduntur preces, quolibet ſuis verbis, animum ſuum exonerante coram Deo, & ab ipſo gratiam pro ſe & pro opere dominico ſucceſſum deprecante.

De Scholaſticorũ extra ordinem ad prandium cœnamq. admiſſione, ~~ne~~ nihil amplius poſt Superiorem epiſtolam monendum eſt, quam quod plures jam facti ſint, qui hoc beneficiũ capiunt. Quamvis vero magna Scholaſticorum catervæ cibus præbeatur, tanta tamen nomina mane profitentium multitudo nonnunquam eſt, ut non poſſint ſemper omnes in cœnaculum

intromitti. Solent igitur, qui admitti nequeunt, tantum panis potusque accipere, quantum Sufficiat fami, Sitiq; Sedendæ, ne esurire cogantur qui Sunt omni ope deſtituti.

Memorata olim menſa Anglicana, Suos adhuc alit convictores. Nam cum ceſſarent deſtinati huic menſæ Sumptus, ex Anglia Suppeditari, [licet interea illic Evergetæ & inſtitutorum noſtrorũ adjutores non defuerint] poſtquam longo temporis intervallo à nobis cœtus iſte eſſet Suſtentatus, tandem Dynaſta quidam Germanus Sua Sponte ejus nutricationem in Se Suſcepit.

Quemadmodum vero hi omnes, quos hactenus recenſui, paratum in Orphanotropheo quotidie cibum capiunt; Sic alii, quorum opera ad varia negotia neceſſaria est, pecuniam pro merceda accipiunt. In horum numero Sunt qui panem ~~conficiunt~~ cerviciamq; coquunt, qui agunt excubias, qui procurant ædificiorum conſervationem, qui ægrotos fovent, is qui deducit peregrinos, aliosq; Orphanotrophei perluſtrare cupientes inſtituta, alius qui Bibliothecæ præeſt, & quotidie ſtudioſis Sex horarũ Spatio libros miniſtrat: alius item, qui Scholis noſtris Scribendi magiſtros præparat, docendi ratione utens admodum facili, dum ex regulis Mathematicis litterarum ductus apte & concinne docet formare; quæ inſtitutio aliis quoque patet Theologiæ ſtudioſis, in quibus hujus artis peritia plerumq; quæritur Sub diſciplinæ juventutis, cui, exactis annis Academicis, ad tempus præfici Solent.

II.

De Valetudinario, cujus deſcriptio plenior in illa epiſtola est, quam, memorato anno 1714. ad Te dedi, jam hoc accipe. Vetuſtas, & alia incommoda domus illius, in quam ex Supra commemoratis convictoribus ægrotantes & Valetudinarij recipiebantur, undeque gratis efferebantur mortui, impulerunt nos ad aliud ædificium in alio Solo propinquiori exſtruendũ: quod coepimus facere, ac coeptum brevi, Deo juvante abſolvemus.

Quæ hoſpitalitas, & tot egenorũ Suſtentatio quantas poſſet impenſas, ex hactenus narratis, quæ longiori oratione, Si meæ rationes ferrent, potuiſſent declarari; facile judicabis, ut non opus Sit ad fidē memoratæ Sumtuoſiori alituræ faciendam, attexere Catalogum Sumtuū qui etiam vno anno majores, quàm altero, Sunt, pro diverſo frumenti, & reliquarũ rerum, ad victum ~~votum~~ pertinentium, pretio. Tantum Veneramur benigiſſimi Patris cœleſtis conſtantem opem, quam nobis nulla circumſpicientibus auxilia humana, aſſidue tulit ac adfuit etiam difficillimis temporibus, & in Summa annonæ caritate, ex qua anno ab hinc altero multis miſeris, hic & alibi, vehementer laborandum fuit: qua tempeſtate, egenorũ multitudine creſcente novas menſas in Orphanotrophei cœnaculo inſtruere potuimus.

Exempla proſpicientis no- III. bis Numinis infra quædam commemorabimus; hic unum exponam in anteceſſum. Eadem tempeſtate, quæ intolerabilis, et, nulla intercedente pluvia, fontes plures exſiccans æſtus, cum Siccitate ſtragem Segeti, & hominibus frumenti victusq. inopiam attulit, Deus nobis tantam puræ & Salubris aquæ copiam largitus est, ut, quod Solomo ænigmate Suo præcepit, ad verbum implere, & rivulos noſtros foras educere potuerimus.

Rem paulo altius repetam, quo totus ejus proceſſus Tibi innoteſcat. Exſtructo Orphanotropheo, non poſtrema curæ parandæ in Vicinia aquæ fuit: nam non Sine Sumptibus inde ex Sala flumine debebat adportari. Caritatem variæ difficultates, & hyeme pericula exaſperabant. Olim jam aquæ ductus magna arte nec minore impendio inſtitutus fuit, quo ex Salæ flumine aqua in urbem transmittitur, in Orphanotropheum vero, ingente difficultate intercedente, vix potuiſſet maximis Sumtibus derivari. Cum igitur nullum in propinquo reperiremus auxilium, nec ciſternis multum profeceremus, coepimus anno 1706. experimentū capere in vicino campo, ubi ager uliginoſus erat, permittente

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ejus possessore. Nec labor irritus fuit: nam progressis paulum in agro acclivi fossoribus, terraque octodecim pedes in altum effossa, reperiebantur duo fontis conceptacula, ruderaq cistarũ, ac fistularum, quæ ante nostrum ævum, quod postea rescivimus, aquam in urbem emiserant, Sed paulatim neglectæ in nostros usus dudum hunc Sepeliverant thesaurum. Cistas illas reparavimus, & novas fistulas adjecimus, quibus per intercapedinem mille & Sexcentorũ pedum, inventa aqua in Orphanotropheum deportaretur. Quo invento nobis quotidie tantum aquæ, quantum eo tempore necessariũ erat, comparatum est. Interjectis vero annis, quibus aquæ hujus affluentia paullũ decreverat, auctus vero fuerat numerus incolarum, institutis nostris per exædificatas ædes multiplicatis, denuo aquæ inopia laborare coepimus. Unde iterum à Salâ flumine non Sine Summa molestia petenda fuit aqua.

Hanc ob causam fontem illum aperuimus, altiusq ejus effodimus ductum, & Summotis canalibus ligneis, latericios construximus, Spatio duarũ palmarũ inter humiles istos parietes profluenti aquæ relicto, impositisq aliis lateribus, qui parietibus in transversum juncti Sunt, ut intactus à corrente terra ductus maneret. Utrinque adgerebantur lapilli, ut penetrandi, affluendiq ex Solo Sabuloso potestas aquæ per venas varias desuper, & à lateribus destillantis, in progressu esset. Hoc pacto tria millia, & Sexcentos aquæ Cantharos, quorũ unus duas habet libras, Singulis diebus accepimus.

Sed nec ea contenta esse poterat augescens quotidie multitudo. Quapropter aliis in locis, versus austrum Sitis, aquam Scrutati Sumus: Sed vel nullam, vel impuram & flavi coloris aquam offendimus.

Ergo unus ex ministris Orphanotrophei, qui cæteroquin præceptoribus Scribendi artem tradere Solet, Suo instinctu

& noſtra inſtituta invadendi cauſa. Solum Halenſe circumquaq; perluſtravit, & inquiſivit in eo fonticulos, paludes ſtagna, eorũq; originem, & qualitatem; delatus etiam interea diverſis itineribus in vicinas urbes ibi fontes, puteos, aquæductus, eorumq; conſtitutionem accurate exploravit. Deinde evolutis libris, quibus Thomas Lydiat, Burnetus, Becherus, alijq; hoc argumentũ illuſtrarunt, totam regionem in Auſtrum milliaris ſpatio protenſam, quæ Sublimior, & undiquaque Vallibus cincta est, contemplatus, in circuitu paſſim, excepta Septentrionali declivitate, quæ urbem Spectat repperit Scaturigines, tam ex alta, quam ex humiliori collis parte prorumpentes, ac bona abundantes aqua. Unde concludebat, plenum eſſe collem fontibus, eorq; in faſtigio alte adſcendere. Accuratius rem exploraturus, in parte Superiore periculum facere foſſores jubebat ut videret quam alta eſſet & quam copioſa illic aqua lateret. Ubi collis erat altiſſimus, plurimum invenit aquæ; Siquidem, terra triginta pedum egeſta, apparuit quatuor pedibus profundior. Aquæ receptaculum arena erat alba, quam tegebat limus, excipiebatq; ex parte inferiore terra nigra, ea firmitudine, qua argilla est. Huic Viginti quatuor pedibus interjectis, Suberat fuſca arena cum aqua fulva, ejus naturæ quæ Supra deſcripta est. Itaq; an. 1716. menſe Octobri cœptus est ductus aquæ, cujus Supra mentionem feci, ad mille & quadringentos pedes Sub terra continuari: unde poſtea quantam octo millia Cantharorũ capiunt, aqua conjuncta cum Vetere profluxit.

Anno 1717. menſe Septembri, cum in hoc loco ulterius progredi non poſſent, alia parte, quæ magis occidentem Spectat cuniculos agere cœperunt; Quod tam proſpere Succeſſit ut, exantlato duorum annorum labore, quadraginta millia Cantharorum impleat, quæ nobis jam quotidie

adfluit aqua. Hanc per Orphanotrophium & cæteras ædes diſtribuimus, quindecim poſitis Silanis, ex quibus aperto epiſtomio, aqua Semper prorumpit. Reliquam aquæ copiam, quâ non indigemus duabus in plateis, conſtitutis Silanis, & receptaculis, publico uſui relinquimus; ubi eam non Solum Glauchenſis Suburbij incolæ, Sed cives etiam Halenſes haurire Solent, quod noſtra aqua melior gratiorq. Salana, quam in urbe per aquæ ductum accipiunt. Totus hic adparatus aquæ limpidiſſimæ & Saluberrimæ, his annis quæſitus, illa æſtate, nempe 1719. quo Summa aquæ penuria omnes laborabant, nobis tandem offundebatur. Singulare divinæ providentiæ hoc documentum, magnumq beneficiū eſſe, nemo, qui rem recte ponderat, facile inficias ibit. Agnovit id quoque vir quidam illuſtris, qui illo tempore Orphanotrophium inviſebat, cognitoq hoc bonæ aquæ theſauro, exclamabat: hæc omnia teſtantur Deum eſſe Vobiſcum. Monuit etiam hoc nos recordari abundantiſſimæ aquæ quam divinæ benignitatis fonticulos habet, teſte Propheta Pſal. LXV. 10. quem locum ideo tunc coram coetu Scholaſtico, finito examine Solenni, explicabam.

IV.

Hæc hactenus de continuatione, amplificationeq bonorū quæ ad corpus quidem Solum pertinere videntur, inde tamen ad accendendam in animo tam boni Numinis amorem reverentiam, fiduciam ab omnibus, qui ea participãt, referri poſſunt, & debent.

Hoc, quod noſtro officio magis proprium eſt, ut in quamplurimis efficiamus, non modo publice pro mandati muneris officio laboramus, Sed tentamus etiam in numeroſo hoc futuri populi coetu, multitudineq externa illa beneficia captantium, & uſurpantium; Sperantes fore,

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ut, cum degustati mūneris divini memoria, percepta & experta Salutis in Christo quærendæ præsidia hinc efferant, circumferantq quam longissime & ad posteros propagent. Id certe etiamnum Spectatur in Scholasticis institutis, quæ cum Orphanotropheo conjuncta Sunt, quorumq Successus omni hoc tempore insignis fuit.

Divisa hæc Schola est ut ex Superiori epistola constabit, in Germanicam & Latinam, Illa nempe Germanica nunc habet mille quadringentos, novem & quadraginta discipulos utriusq Sexus in 33. classes divisos quibus octoginta & octo magistri præsunt. Nonnulli ex his, non in Orphanotropheo, Sed alio in loco instituuntur. Etenim propter amplitudinem Suburbij, & viæ longinquitatem, quam parvulis hiberno maxime tempore, emetiri molestum, periculosumq erat, diversis in locis ædes conductæ Sunt, in quibus Scholæ habentur. Huc remotiores ab Orphanotrophio pueri, puellæq confluunt & per octo classes, novendecim præceptorū institutione fruuntur. Puellæ præter rudimenta vitæ Christianæ & Scribendi, numerandiq artem, nere etiam ab octo fœminis docentur, aliaq quæ Sexum hunc decent, discunt. Pueri Scholæ Germanicæ alumni, & Latinæ classis inferiores, diebus Dominicis, tum mane, tum à meridie, quia Sacra ædes Glauchensis eos nón capit omnes, in auditorium, in quo populares habere Solent Sermones conveniunt: ubi decantatis hymnis Inspectorū vel Sacri Ministerij Candidatorum aliquis ex Cathedra ad eos Verba facit, vel Cathechetica institutione eorum exercet acuitq attentionem; idem alio in loco fit apud puellas. Eadem multitudo, & puellarum Grex Singulis hebdomadibus in conclavi alio

congregantur, pueri die ſeptimo & die quarto puellæ. Hic adhortatur eos B. Töllneri Succeſsor, Hoffmannus, Plauchenſis Scholæ trivialis olim Rector, nunc Scholarũ Germanicarũ in Orphanotrophio Inſpector, incitatque diligentiam, obſequium, ſtudiumque exequendi ſalutaria præcepta, quæ per hebdomadam audiverunt. Admonitioni iſti non mediocrem animadvertimus ineſse vim ad tædium à teneris animis avertendum, novumque inſpirandum cæleſtis doctrinæ amorem. Hortamentis addunt preces & cantum gratias Domino agentes pro impertitis beneficiis & efflagitantes eorũ conſervationem. Cæterũ nec hoc tacendum eſt, dum amplificationem Scholæ noſtræ expono, ab illo tempore, quo ego ad urbanum Miniſteriũ adſcitus ſum, quod infrà pluribus memorabo, ex ea præceptores in urbem profectos, ibique publicis Scholis propoſitos eſse, ad quos accedunt cum alij multi, tum etiam non pauci illorum, quibus antea longa via in Orphanotropheum peragendum fuit.

Latinæ Scholæ, in quibus idem pene, ac in Pædagogio Regio, docendi diſcendique modus, quem infrà deſcribam ſervatur, alumni nunc trecenti & viginti octo ſunt; inter quos ſi qui tardioris fuerint ingenij, vel alij qui ~~ſingularem~~ inſigniorem domo attulerint ruditatem cupiantque damnũ reſarcire, paratam nunc habent claſsem extra ordinem conſtitutam, in qua diverſis horis, quibus alij ordinaria tractant penſa, linguarum, Latinæ, Græcæ, Hebraicæ principia arripere, atque ita ſolidioris inſtitutionis fundamentum, quo carebant jacere poſsunt. ◇

Quæ inſpectio ita ſe habet. Abſoluto ædificio quod anno 1713. medio inter Pædagogium & Orphanotropheũ loco in inchoabatur, in illius partem, quæ domus Scholaſtica dicitur, diſsipati antea per hoſpitia ſuburbana

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◇ — Eorum vero, qui docendi munere apud hos funguntur, numerus triginta quinque eſt, qui maximam partem privatim quoque diſcipulos, præſertim peregrinos, inſpectant, otiumque, quod à publica diſciplina reliquum eſt, tantum ſcilicet, quantum ad alternam quietem, recolligendasque vires requiritur, recte et innocenter tranſigi curant.

adoleſcentes Scholaſtici commigrarũt, tot in unũ conclave admiſſis quot volebant parentes, qui pro diverſo pretio conductiones, & reliquo impendio, Suos vel cum pluribus, vel cum paucioribus jubent habitare. Sic in alio conclavi quatuor, Sex in alio, in alio octo, in uno alterove duodecim Simul degunt, in univerſum vero novem & viginti conclavia occuparunt. Singulis conclavibus datus est Præceptor, qui domũ ex Schola reverſos alumnos non onerat quidem novis penſis, cavet tamen ne male agant inter feriandum, Sed tale quid factitent, quod non poſcat animi contentionem, Sit tamen honeſtum. Mane & Veſpere precatur cum illis & recitatam S. Scripturæ particulam explicat & dirigit ad uſum eorum. Finita precatione matutina Se ad operas Scholaſticas præſente Præceptore accingunt. Reliquo tempore, quod à labore ordinario vacat, nempe hora undecima à meridie hora ~~prima~~. 6. 8. 1. adeſt ipſis Muſeis, vel permittente tempeſtate, exercendi corporis gratia, deambulantibus in Spatioſa area, vel in circumjacente campo, in quem æſtate Sæpius deducuntur. Heic quaſi aliud agendo, herbas & cætera naturæ, vel Dei potius opificia noſcere, & monente magiſtro, quomodo naturalium rerum notitia ad Numinis cognitionem, cultumq utenda Sit, non parum proficiunt, dum otiari videntur. Interdum etiam Veſperaſcente maxime cælo, ubi Solitudo est, nonnulli cantu Deum & Chriſtũ concelebrant, Subjectis Suſpiriis, & Se invicem excitant ad ejus amorem. Cæterum curatiore hac inſpectione, lubricæ ætati præclare conſulitur, dum hoc pacto Solennes Scholaſticæ juventutis corruptelæ à noſtris arcentur, & Sejuncti à peccandi illecebris ſenſim durantur adverſus eas &

virtutem veram amare adſueſcunt.

Eadem in domo locum quoque œconomo fecimus, qui cibum præbet pro æquo pretio: nempe Singulis hebdomadibus quatuordecim, vel si lautiori victu parentes Suos frui velint, octodecim, quatuorve & viginti groſsos pro prandio, cœnæq; accipit. Pauperiores quorum numerus ad centum & quadraginta excrevit ad extraordinariam menſam in Orphanotropheo admittuntur.

Quod si nonulli ex his in morbum incidant, ne contubernalibus impedimento Sint, ex Suo conclavi in Valetudinariū, quod jam in adjacentis domus parte Superiore, adeoq; diverſum est ab eo, de quo Supra Scripſi, deportantur. Quatuor in eo conclavia huic uſui accommodata Sunt; in quorum uno præceptor quidē, qui ægrotorum curam inſpicit, ipſosq; pro animi conditione cohortatur, atq; Solatur, in tribus reliquis vero commorantur affecti, quibus honeſta fœmina miniſtrat, curatq;, ut ex Medici præſcripto omnia fiant.

Porro ut parentes diſcipulorū, qui aliunde huc miſsi Sunt, de Statu Suorum certiora reſciſcant, ipſisq; deſtinent Salutaria, iisdem præceptoribus, quibus privata alumnorū inſpectio creditur, mandatum est, ut compellati a parentibus, his reſcribant, conjunctimq; cum illis, de pignorum Sibi concreditorū Salute deliberent, & hac via Siniſtram averruncent Suſpicionem & criminationem, quæ paterna maternaq; indulgentia interdū, maxime initio, ab impatientibus Sanctioris diſciplinæ filiis Solicitatur.

Cæterum ut in Schola & privatim omnia ordine, & ex præſcripto peragantur, duobus ex præceptorū numero, qui probatiſsimi reperti Sunt, demandatum est, ut legum Scholaſticorū cuſtodiam urgeant, vitia & errores in docentibus juxta ac diſcentibus animadvertant, corrigantq;: qui propterea inſpectorū vicariorū nomine inſigniti Sunt. Incolunt domū Scholaſticam, ut, quid intra privatos parietes ~~parietes~~ fiat Simul obſervare poſsint. Alter domi est,

paratus ad conſulendũ præceptoribus & diſcipulis, quorũ querelas etiam audit, & pro facultate Sua querentibus Satisfacit. peregrinos, qui Suos in diſciplinam noſtram tradunt, offerentq; Schedam, qua receptio directoris nomine conceditur, excipit, & exploratis tyronũ profectibus, in qua claſſe locandi Sint decernit. Ea, quæ ita eveniunt, in Ephemeridem refert. Interea alter obit perluſtratq; ordines diſcentium omnes, & tam docendi rationem, quam diſcipulorũ habitũ cognoſcit. In his negotiis alternant vices, adeoq; is, qui mane Scholam inviſit, à meridie domeſtica negotia tractat, & qui hoc mane fecerat, jam Scholã inſpectat. Quod alter in Schola vitioſum deprehendit, hoc ibidem notat in certo libello, unde ea in conventu cui omnes præceptores Latinæ Scholæ interſunt, exponuntur. Tum oſtendit Præſes conventus, quæ emendanda amittendave Sint, & pro re nata utilia Subinde conſilia, & monita admiſcet.

Singulis hebdomadibus adhortatio coram Scholaſtica hac juventute ab inſpectore vicario pronunciatur. Apud Inſpectores vicarios, bis Singulis hebdomadibus hora VI. matutina præceptores domeſtici exercitationi Biblicæ vacant. Interea ~~quoq;~~ alumni quoq; ipſorum coeunt ad animorũ conjunctionem mutuò precandi, canendi, divinumq; verbum explicandi Studio firmandam, purgandamq;. Præeſt huic conventui unus ex præceptoribus. Præterea quidam ex ~~hoc~~ cœtu hoc, pro Sancta fame, quæ excitatior Subinde eſſe Solet, non contenti hoc conventu, illa adhortatione, matutino veſpertinoq; divini verbi uſu, & Sermonibus Sacris ac repetitione eorũ, certam quoque horam, ipſis ad relaxationem animi conceſſam, piæ exercitationi impendere non dubitarũt. Ortus & Succeſſus puerilis inſtituti hic fuit. Initium talis exercitationis pauci fecerunt ductu præceptoris qui S. Scripturæ locũ Solebat in medium proferre, & præmiſſa brevi ejus explicatione, cuiq;, quod inde ad uſum Suum transferret,

cæteros adhortandi causa, exponere permittebat. Altera hebdomade eandem horam aliter, at non minus Sancte transigebant confluentes ad invocandum Christũ Dominum, & petendũ ab eo auxilium ad pie vivendum, tractandumq literarũ studia cum Successu bono & ad publicam utilitatem. Adolescentũ ardorem, plenamq Sancti desiderii orationem satis exprimere non poterant, qui intervenerunt precantibus. Continuato per sex menses hoc exercitio, concurrentium ad illud adolescentulorũ multitudo ita crevit, ut, qui cætui præerat, capere omnes amplius non posset. Itaque rogavit collegam, ut partiretur secum multitudinem; quo facto hæc in duos distributa est cætus, quorum quisque quadraginta constat adolescentibus quatuor superiorũ ordinũ: qui iis ~~non~~ nunc sunt moribus, ut videatur, fructum insignẽ ab ipsis, si persistant in recto proposito, in Ecclesiam olim derivatũ iri. Paulò post augescente indies numero, denuò spatium deesse cœpit omnibũ recipiendis. Quapropter duo insuper cœtus constituti, totidemq dati sunt præceptores, qui cum quatuor inferiorũ ordinũ discipulis talem conventum auspicarentur. Germanicæ Scholæ alumni, domum Scholasticam itidem incolentes, dum reliqui pietatis exercitia frequentarent, interim in area sub conspectu præceptoris obambulabant. Sed interrogati an ipsi quoque, horam aliquam, sicut commilitones & contubernales, consumere cuperent? quod minime expectavisses à tenera ætate, qualis plurium est, omnes uno ore se id vehementer desiderare responderunt. Duobus igitur traditi sunt præceptoribus, ad quos divisi in duas classes congregantur, timorẽ Domini discendi causa. Præterea circa finem proxime exacti anni, veniam quidam rogarunt auscultandi pia de loco Biblico colloquia, quæ tum præceptores stata hora inchoabant. Mox propter frequentiam discipulorum tres institui classes oportuit. Singulis præsunt sex præceptores, qui inter se colloquantur

audientibus alumnis, & citata in Sacro codice quæritantibus. Tandem nonnulli ex his, & ipſi piè fieri cupientes, obſecrarūt, ut Sibi quoq; daretur facultas hujusmodi collocutionem incipiendi. Conceſſum ipſis fuit, quod juſte petebant. Intereſt vero huic exercitationi aliquis ex magiſtris qui cavet, ne in abuſum abeat inſtitutum, & de Suo addit quæ conducere ad emendationem diſcipulorum arbitratur. Probi iſti alumni reliquis, qui magna ex parte in urbe degunt, exemplo Sunt & diligentiæ & pietatis, ac commilitonum proterviam, maledicta factaq;, Si impedire ea non poſſunt, deferunt ad præceptores. Antea diebus Dominicis, impellente præpoſtero diſcendi ſtudio, furtim libros legebant, quibus fierent doctiores: jam vero finitis publicis Sacris Biblia ad manus Sumunt, eorumq; lectione & meditatione ~~[illegible]~~ lectorum hunc diem conſumere geſtiunt. Abſente paullulum Præceptore, precantur Deum conjunctim, aut pie colloquuntur. Incepta hæc ut Secundentur, unus ex præceptoribus certum tempus impendit adeuntibus diſcipulis, & de animi Sui ſtatu, & emendatione conſilium petentibus. Interdum per æſtatem diebus Dominicis Sub veſperam in hypæthris Orphanotrophei & domus Scholaſticæ, in choros diviſi, carmina aliqui canunt, unde Sonus in vicinos hortos, & proximam urbis regionem delatus Superna Sua dulcedine audientes mirifice recreat accenditq; in iis divinioris gaudij deſiderium. Idem faciunt Orphani ante diluculum Sub auſpiciis feſtorum dierum & naſcentis, reſurgentis, Sanctumq; Spiritum effundentis Domini amorem & beneficia decantant.

Dimiſſos è Schola noſtra ad Academiam adoleſcentes, ne recenti libertate abutantur ~~&~~ ad licentiam, jacturamq; faciant bonæ mentis, unus Inſpectorum ad Se Subinde invitare Superiore anno coepit, & inſtituto cum Sponte venientibus collegio Biblico, Sacrorū literarū ſtudium Suſceptum in Schola acuit & inflammavit. Eum in finem alio tempore Græcam Hebraicamq; linguam, neceſſariū Theologiæ Subſidium, cum iisdem

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& aliis, qui ejusmodi inſtitutione opus habebant tractavit & manu quaſi eos in viam, publice à doctoribus Academicis monſtratam, introduxit: quod inſtitutũ, cum id utile deprehenderimus, novis subinde accedentibus auditoribus, quantum poterit fieri, continuabitur.

Luſtrationes eodem modo, quo antea, quotannis inſtituũtur, adjecto sub finem examinis sermone, quo tener hic grex ad paſtorem ipſorũ Chriſtum, simpliciter pro captu hujus ætatis, invitatur. Munuſcula illa quoque adhuc solent diſtribui, animadverſumq; est, non parum fructum ex donato libello, quem singuli decipiunt, percepiſſe tam ~~pueros~~ liberos quam parentes. Videas multos pueros puellasque lætas dono, maxime libro, avide hunc paſſim lectitare in vicis, in compitis, in angulis, solos, conjunctimq; cum sodalibus, suſpirare, vultu prodere animi indolem, divina canere, pueriliter sacra facere, uno verbo vel in ludendo religioſum quid inſtituere.

Sunt hæc indicia frugiferæ sationis, licet contemptibilia propter simplicitatem puerilem; quæ bonam tamen meſſam nobis promittunt. Non deſunt quidem in tanta multitudine, qui nulla ratione ad frugem traduci poſſunt, quamquam & ex his non pauci, præſertim ingruente monitoria calamitate, suo tempore reſipiſcant; magna tamen pars, quod Dei est munus, emolliri se patitur, frangiturq; eorum contumacia & profligatur protervia sub sanctiori Jeſu Chriſti diſciplina. Unde non pauci adeo gaudent bonitate divini verbi, ut eam senſiſſe perſpiciantur. Magna illi etiam flagrant cupiditate scholam adeundi, ut hic non moleſtiam reformidare, sed frui voluptate dicas. Alit hoc ſtudium præceptorũ humanitas, & amoris paterni demonſtratio, crebriori noſtra hortatione incenſa ac ſuſtentata. Egreſſi ex Schola multi paſſim, inter se repetunt audita; parentibus & domeſticis recitant

explicatam, memoriæq mandatam S. Scripturæ particulam, addentes, quæ ex ea recte vivendi præcepta derivarunt magistri. Ubi contra hæc à quoquam peccari vident, monent, quam atrox hoc sit crimen ita offendere patrem cælestem. Non paucorum parentum animi parvulis his magistris auctoribus, ~~ab impietate~~ ~~vanitate~~ ~~ad probitatem~~ ad pietatem ab improbitate! revocati sunt: alij Spiritu & Sensu Jesu Christi jam tum imbuti, magnam ex tam grato suorū Spectaculo lætitiam coeperunt & ad majus studiū, parvulorum exemplo, fuerunt incitati. Ex multis exemplis quædam commemorabo.

Erat ~~at~~ inter Scholæ nostræ discipulas puella, quæ nono ætatis anno proximo ejus morti, nobis tradita in disciplinam, cum ex verbo divino magnum Dei erga homines amorem intellexisset, ita animo commota fuit, ut coeperit Deum ex animo invocare, & diligenter considerare ejus verbum. Quidquid ipsam sub hac exercitatione impedire posset studiose evitabat. Interjecto autem tempore, remitte~~re~~nte sensim precandi studio & pietatis colendæ ardore, solicitata à Sodalibus in petulantiam, & tam jucundas huic ætati ineptias relabebatur. Sed paulo ante quàm lethalem nacta morbum est, cum reliquo puerorū, puellarumq grege sub finem examinis, solennem audivit hortationem desumptam ex Joh. XV. 13. 14. Majorem nemo habet amorem, quam qui vitam pro amicis profundit. Vos amici mei estis, si feceritis quod vobis præcipio. Quo sermone finito, alijs de summo animæ pretio typis exscriptus ex more illis donabatur: cujus lectione, & modo memoratorū verborum admonitu mox patuit illā ad se rediisse. Etenim cum sermonis illius summa à præceptore in Schola repeteretur, illa non solum animū dictis diligenter ~~dictis~~ attendit, sed copiose etiam lacrymata est. Cæteris domum abeuntibus remansit & præceptorem, comprehensa ejus manu, multis cum lacrymis obsecravit, ut caneret secū carmina quædam, quæ revertendi ad Deū desideriū significant,

& oraret, quo ipſam recipiat in priſtinam gratiam. Inter canendum valde flebat. Sed Sub precatione denuo Se cum Jeſu Chriſto conſociavit, promittens Se ei ad mortem uſq fidelem fore, idq unum rogans, ut vires Sibi ad id præſtandum Suppeditaret. Ex eo tempore caute vitam duxit. Mane, antequam Scholam adiret, à Servatore Suo petiit ut divinū vbum animo bene inſereret & ex Se bonum faceret agrum. Quibus in precibus & lacrymis occupatam mater aliquando offendit, dum eam Sequeretur, ut intelligeret, quid filia quotidie, matutino tempore, in ædium Superiore parte agitaret. In Schola attente & probe Se gerebat, ut præceptores nunquam neceſſe habuerint eam in qua re commonefacere. Invitantes ad luſitandum puellas his verbis repulit: Melius tempus precibus, & diligenti ~~verbi~~ divini verbi conſideratione tranſigi poſſe. Sæpe numero alias quoq adhortata est, ut Secum Dominū comprecarentur. Parentibus Se obſequentem, & Submiſſam præbuit. Quando autem facere aliquid jubebatur, unde male timebat animo, Submiſſe recuſavit. Ita nunquam Sibi perſuaderi paſſa est, ut una itaret in loca ea, in quæ comeſſationis, & compotationis cauſa homines convenire Solent; Sed graviter denunciavit impendentia animæ pericula, quorum metu ab his circulis retraheretur. Contra omnia monita, quibus ad pietatem provocabatur cupide admiſit, cæleſtem veritatem audiendi, & commendandi alijs Studioſiſſima, luminisq inſtar cæteris puellis prælucens: ex quibus nonnullis Suo exemplo, verbisq ad Chriſtū dux fuit. Pridie, quam in morbum, quo ab hac vita diſceſſit, delaberetur, audiebat die Dominica explicantem in Schola Marci XIV. 12.-16. præceptorem: ex quo Sermone, cum illi verba quædam excidiſſent de præparatione Sponſæ ad agni nuptias, ingentem coepit voluptatem. Poſtridie decubuit.

Paucis interjectis diebus, invisebat illam Præceptor; cui cū mater narraret, male medicum solari, & profiteri, vix fore, ut filia revalesceret, id ~~ab~~ illa audiens subrisit. Interroganti præceptori, cur tantopere lætaretur; respondit matrem dixisse, quod moritura esset. Ille: an tantopere mori cuperet? Lubentissime illa inquit. Ob quam caussam pergit rogare præceptor? illa: ita se à prava peccantium multitudine liberatum iri. Præceptor porro: quo ventura esset? ad Servatorem meum, ait illa, in coelum; ubi melior foret status quam in hoc mundo. Et hujus generis multa alia admodum pia prolocuta est. Hanc lætitiam & promtum moriendi animum per aliquot dies retinuit, tempusq canendo & precando transegit. At deinde magna illam tristitia invasit. Præceptori, qui eam denuo invisebat, de caussa mœstitiæ inquirenti, multis cum lacrymis respondit: num certo in coelum ventura sum si morior? Præceptor interrogabat, unde hic timor oriretur? Illa: in Sacris litteris haberi, neminem sine culta sanctitate Deū conspecturum, nec quicquam, quod immundum sit in cœlestem Hierosolymam ingressurū! Atqui se multis peccatis pollutam esse; se in hunc usq diem nondum vere amasse ~~Deum~~ Dominum Jesum; se admodum imbecillem, & infirmam ad amorem concipiendū esse; quamquam optaret, ut id faceret, & Dominū Jesum vere & toto pectore diligere posset. Proposuit igitur ei Præceptor amorem erga nos Dei, & Domini Jesu & hunc precari jussit, asseverans: spiritum Sanctum Christi amorem in ipsa, si hunc desideraret, & precibus expeteret, libenter effecturum. Acquievit illa in dictis & læta iterū Deo fidere coepit. In quo statu consolatione verbi divini, & canticis sustentata, & confirmata fuit. Tertio ante mortem die, remotis arbitris, cum ardenter Deū precaretur

Sub precibus obdormivit. Visa Sibi est in Somnio coram lecto videre Stantem Servatorem, & hilari vultu vetantem timere; quamquam moritura esset, Salvam tamen ipsam fore. Cum evigilasset, Statim id matri, & postea præceptori quoque magna cum lætitia, renunciavit, hortata præsentes, ut hunc Secum ~~Secum~~ cantarent hymnum nuptialem: quam pulchre lucet nobis phosphorus &c. Sese enim totam cum Domino Jesu copulaverat, Sponsum illum Sibi fore, & Se illi vicissim Sponsam. In hoc læto Statu mansit animus usque ad vitæ finem, Sub quem hæc verba pronunciavit: Domine Jesu, meum cor! & his verbis extremum vitæ Spiritum edidit.

Beatæ puellæ ex hac vita decessus, & quæ Sub eum evenerant, à præceptore in cœtu condiscipularum enarrata, plures excitarunt ad pietatem. In primis id contigit puellæ Septenni, operarij filiæ, quæ domum reversa parentes Sic lacrymans adlocuta est: dilecti parentes, dilecta Soror N. mortua est, utinam & ipsa brevi finirem vitam & ad illam in cœlum pervenirem! Deinde narravit illis, quid ex admonitione, quam in Schola audiverat, retinuisset. Ex illo tempore puellæ animus valde mutatus adparuit. Omnis enim Sermo, & vitæ actus ejus plane diversus à pristino fuit, adeo, ut parentes hunc etiam mirarentur. Modeste Se in Schola gerebat, Summoq cum diligentia docentes audiebat, magnam Sub divini verbi explanatione lætitiam ostentans. Cum aliquando explicarentur verba hæc: Esto fidelis usque ad mortem, tum dabo tibi coronam vitæ; & ex iis de æterna vitæ gaudiis ageretur, operte præ se gessit Singularem delectationis Sensum. De hoc interrogata hilarissime indicavit desiderium animi, cœleste hoc gaudium, & coronam vitæ

appetentis, & optantis, ut illa jam potita esset! Quos domi Serebat Sermones, eò Spectabant omnes; ut adeo Simplex Sed pia puellæ oratio parentes raperet in admirationem. Regressa aliquando ex Schola querebatur: quàm lutosus est mundus: in cælo omnia pulchra erunt: utinam ibi essemus! Prætereũte homine ebrio, gemebunda, vultuq pallescente dicebat: Ô miserum hominem, ita vagantem, ac neq de cælo, neq de Orco Solicitum! Preces non Solum cum parentibus fundebat, Sed Sola etiam, Suisq verbis, quibus & Deo Se, parentes, & præceptores, quemq pro animi conditione, commendare Solebat, rogans inter coetera, ut impertiret præceptoribus patientiam, quo etiam erga Se patientes essent. Paulò antequam morbo corriperetur, quo hanc vitam amisit, à matre in angulo Sedens reperiebatur, ubi complicatis manibus decantabat hæc carminis cujusdam verba: Nos teneri palmites Sumus, vitis ipse es (Jesu!) cui adhæremus, accrescimus ferimusq fructum &c. Deinde apud matrem prædicabat gratiam Domini Jesu, quod nos pro palmitibus haberet, Seq appellaret Vitem, in qua debemus fructum ferre. Unde non obscure intelligitur, quanam in re puellæ animus omni hoc tempore occupatus fuerit. Cum ita tenerã hanc plantam tam bene huc usque coluisset Dominus, paulo post patuit, velle ipsum mature eam ne corrumperetur, ex prava hujus mundi Solo in beatam transferre æternitatem. Itaque in febrem incidit, quam tumor, quo altera, quam æmulabatur, extincta fuerat, & vehementes dolores exasperabant. Nihilominus non modo in patientia perseverabat, Sed pro desiderio Domini Jesu exsolvi etiam cupiebat corporis vinculis, non Sine magno gaudio cogitans diem futuri discessus sui. Dictitantibus nonnullis, ipsam Solandi causa: fore ut revalesceret, respondit: absit hoc! malo mori; ita enim ventura Sum ad dilectum Servatorem meum. Quidquid præterea loquebatur, tam Seriũ erat & plenũ fidei & amoris Dei, ut omnibus id mirum videretur. Apud præceptores, qui ad eam

ventitabant, teſtificata est, quam bene Secum Deum agere arbitra=
retur, quippe qui immiſſo hoc morbo pro ingenti Sua gratia,
animā ipſius exitio eripere quæreret. Rogabant: an Dominum
Jeſum noſſet? Læte ad hæc illa: Ah Sane! ille rex meus, me=
us paſtor Sponſusq; meus est; ad illum poſt mortem perven=
tura Sum. Quæ Verba aliquoties repetiit. Porro interrogabatur:
quid ab illo accipies? Vitæ coronam reſpondebat. Illi: quid
amplius? ipſa: candidas veſtes. Cujus generis multa alia
inter Summos corporis dolores prolocuta est; omnes qui
viſitatum eam Veniebant, adhortans ut pii eſſent, & Dominū
Jeſum amarent, quo mortui in cælum Venirent. Volebat etiā
iisdem Verbis condiſcipulas moneri. Accedente præceptore
priſtino, teſtabatur magnū gaudium, recordata Joh. XIV. 6.
quibus verbis ille olim in aliam Scholam commigraturus, diſci=
pulis valedixerat. Exclamabat: Jeſus mea etiam Via est, mea
veritas, Vitaq; mea, & per ipſum ad patrem accedam. Adduxe=
rat alius præceptor quasdam puellas condiſcipulas ejus. Dicen=
te igitur quodam: quid agere has apud Se Vellet? reſponde=
bat illa: diſcere eas ex me Volo; porrexitq; illis manum,
Sed præ magna imbecillitate nihil amplius eloqui potuit.
Pridie antequam hæc Vitæ ipſam deficeret, Vocatus Venit
præceptor. Huic, cauſam, cur accerſitus eſſet, Sciſcitanti, dixit:
trades me jam precibus tuis Servatori meo, meq; illi Sacrifica=
bis. Invocante igitur illo Dominum, magno cum ardore compre=
cabatur. Augeſcente dolore, cum quidam deploraret illam,
reſpondit: ceſſabit dolor meus, me in cælum Veniente. Inter
hæc magnam quidem Videbatur Subire luctam, Sed Statim
tamen Sub ea Vincere, largiente Servatore victoriam. Illu=
ceſcente lethali die, læta voce clamabat: nunc parata Sum;
porrigite mihi Veſtes meas induam illas. Quo properaret?
rogabat quidam. Illa: ad Sponſum meū Dominū Jeſum
tendo. Præceptor addebat: si parata Sponſa est, licet ei

abire; exſpecta modo patienter, brevi ad finem itineris pervenies; o quam humane blandeq te Sponſus tuus excipiet! &c. Ad hæc illa præ deſiderio valde ſuſpirabat. Cum eſset in magno dolore, matrem compellabat: da mihi quæſo librum meum, oportet me canere Deumq laudare. Solabantur illam: mox ipſum in coetum angelorum, nec non ad Sororem N. venturam, ubi foret, ut Deum ſemper laudaret & prædicare poſset. Quibus verbis ſe tranquillari paſsa eſt. Quoniam pater, ipſa adhuc recte valente, peregre abierat, vehementer cupiebat, ſi id ferret Domini voluntas, ſemel eum reviſere. Id contigit, Deo ita gubernante, ut paucis horis ante mortem ejus domum rediret. Amanter igitur illum excepit, valedixit ipſi, matri & coeteris, qui aderant. Præceptor vero, cum ipſum etiam valere juberet, rogabat: annon reviſurus illam eſset? nequaquam in hac vita reſpondebat illa, ſed in cœlo. Paulo ante finem vitæ pater cum illa hoc carmen cantabat: *Vehementer gaude anima mea* &c. ubi illa mirantibus omnibus, clara voce & cum ingentis lætitiæ ſignificatione concinebat. Finito hoc cantico ajebat pater: canemus adhuc pulchrũ carmen de paſsione Chriſti. At illa interpellabat ejus ſermonem, voce concitata exclamans: nequaquam! nunc tranquilli eſtote; cœleſtis currus adeſt, oportet me abire. Siſte curſum, o! o! [ſc. ô currus ut te conſcendere poſsim] cum his verbis eo momento animam efflavit: quod præſentes in magnam rapuit admirationem.

Paucis præterea verbis aliud par condiſcipularũ memorabo, quas non minus paratas Dominus ex hac vita ſubduxit. Altera Rev. D. Hernſchmidij, Prof. Theol. ord. Collegæ dilectiſsimi; Altera Rev. Wieglebij, in Suburbio Glauchenſi Sacrorum Miniſtri, ibiq Succeſsoris mei, filia erat. Utriusq vitæ curriculum cum Sermone fũebri typis impreſsum, & ſcholæ

noſtræ alumnis diſtributum fuit. Illa à teneris unguiculis docilem se ad moris Chriſtiani diſciplinam oſtendit; infanti pene carmine Chriſtum Suum celebrare voluptas fuit Vbi huc venit cum Rev. patre, ſtatim Scholæ noſtræ fit alumna. Heic Sub prima Catechetica exercitatione, cui argumentum ex Matth. XIIX. 23. Sqq. pericope Evangelica Suppeditabat, tam cupide excepit, quæ de amiſsa imagine Dei, & de virtute delentis peccata Sanguine Chriſti dicebantur, ut viſa Sit, quod de vera poenitentia adferebat præceptor, ita interpretari, tanquam ipſa Sola peccans illa femina eſset. Hanc mentem deinceps conſtanter retinuit, delectata doctrina de Chriſto, quam ex ore docentium, quaſi dulce quoddam lac hauriebat. Exemplo condiſcipulas, magiſtras obſequio, & Studio excitabat. Vbi quasdam Secus, ac decebat, Se gerere videbat nutu eas monebat officij; unde, illa præſente, cæteras puduit ineptire. Audita, jubente præceptore, precibus complecti, & coram coetu Suo recitare Solebat: in qua oratione non minor Simplicitas, & animi Submiſsio quàm ardor eminuit. Domi hoc præſertim factitabat, fratribus & Sororibus enarrans, quæ didicerat in Scholis, ac addens Subinde, volente patre, Supplicationem, qua repoſitum in animo theſaurum plenius in lucem proferebat. Tanta autem fuit Scholam adeundi, & in ea tractandi cæleſtia cupiditas, ut Sæpe impetum morbi, quo cum à pluribus annis conflictabatur, diſsimularit, ne juberetur domi manere. Quando autem aggraveſcens imbecillitas illam vi detinebat, tum, ne quod damnum ex abſentia caperet monita, quæ præceptor in locorum S. Scripturæ explanatione propoſuerat ex Sororum Schedis deſcripſit, retulitq. in librum, quem in hunc finem confecerat. Poſtquam Scholam noſtram frequentaſſet anni ſpatio, quod morboſa pater precatus erat, exhauſtis

lenta ægritudine viribus, tandem Succubuit infirmitati. Cum animadverteret ille, non procul filiam à morte abeſſe; indicavit ipſi, Se morbum ducere periculoſum: accingeret Se ad beatam ex hac vita migrationem. Illa lubenti animo, quod hortabatur, accepit, id modo queſta: Se non feciſſe Sæpiùs, quod Sibi Subinde veniſſet in mentem, nempe Secedere in Angulum, & flexis genibus, veræ pœnitentiæ à Deo expetere facultatem, cum dixiſſet præceptor: qui beate Sit moriturus, eum antea reſipuiſſe oportere. Mox litterulas Scripſit aviæ, & Idſteinienſi virgini principi, cui virtute cara fuerat. Valere eas jubebat, Significans ſeſe parare ad obitū fœlicem. Inviſebant eam & Rev. patris amici, & præceptores, quorum colloquio valde gaviſa, & cum ipſis Suis verbis comprecata est. Cum Rev. Wieglebius de beatitate morientis Sub gratia Jeſu diſſeruiſſet, læta: nunc minime amplius, inquit, mortem metuo, cum audiam, ſatis me reſipuiſſe ad cœlum intrandū, & Dominum Jeſum fidem ſpectare. Deinde cum intelligeret, dilectos parentes ad S. cœnam accedere interrogavit hos: anne Sibi etiam ætas illius uſum permittat? Paullum Spei pater oſtendebat. Illa autem, propoſita mortis propinquitate, non deſinit hoc amoris divini Sacramentum efflagitare, donec illud impetravit, antegreſſo examine, Singulari de ſtatu animi confeſſione, & precatione ardentiſſima. Pridie antequam vita excederet venit ad illam præceptor & Solatij argumentum Subminiſtravit ex Apoc. XXI. 7. ubi Dominus ait: *Victor poſſidebit omnia, eique ego Deus ero, & ipſe mihi filius erit.* Quibus verbis, quæ poſtea orationis funebris materia erat, illa admodum recreata fuit. Inſequuta nocte inſomnis & ægritudine feſſa jacebat; oblectabatur tamen patris precibus & cantu, quem nolebat ceſſare. Nocte ~~altera~~ ultra medium progreſſa, intellecto mortis confinio, ingreſſus ille

Muſeum eſt, & Deum, ut moribundæ dolores breviaret, rogavit. Vix id pergerat, cum à filia revocaretur, ut precari pergeret, piaq; canerentur carmina. Inchoato igitur carmine quodam, & continuato ad hæc verba; *ita evehar ad Dominū Jeſum*; compos mentis & ſenſuum paullulum ſuſpirans, ſine dolore, intra pauca momenta ſpiritum emiſit, more properantis ad ſponſum cæleſtem. Annos vixit undecim.

Wieglebia illi tres annos ſupervixit, ſimilis ei & primæ ætatulæ pietate, ac Scholaſticæ inſtitutionis fructu. Atque canticis, quæ in Schola tradiderat memoriæ, & quæ in quemq; diem Dominicū frater, qui paulo ante, quàm Noſtra, vitam hanc deſeruit, compoſuerat, ductu illius, domeſticum otium interpolabat. Luſtrationem Scholaſticam avide exſpectabat, deſiderio libelli, qui tum dono ſolet dari. Hunc, & cæteros, quos à patre accipiebat, non ſibi tantum legebat, ſed lecta ſolerter tradebat aliis, quibus cum verſabatur. Incidit aliquando in Lundij Sanctuariū Judaicum, antiquitatum Judaicarum theſaurū præclarum, in quo opere non id ſolum, quod placet huic ætati, nempe picturas, quibus Leviticorū Sacrorū adparatus ob oculos ponitur, inſpexit, ſed maxime in his umbris Chriſtum ſcrutata eſt, inventumq; aliis monſtravit. Dehinc adflicta valetudine, cum morbo, Atrophia, bonorū librorum, &, quam hi continent veritatis divinæ amor & precandi ſtudium crevit. Hoc tempore, quod mireris, in juvencula nihil, quod mortis metum arguat, adparuit: contra quoties de hac re interrogabatur, toties reſpondit: ſe malle mori, & una cum Chriſto eſſe, quàm vivere in terris, ubi plena omnia malis, & peccandi illecebris eſſent. Cum aliquando lacrymaret, & ii, qui aderant, eam lugere abruptam vitæ ſpem ſuſpicarentur; his verbis errorem correxit: nolite exiſtimare, me plorare, quod moriendum mihi ſit; ideo profundo lacrymas, quod nondum parata ſatis ad mortem ſum; cæterum aveo ex hac vita diſcedere. Illi ſolabantur eam: ſe ſimul Deum rogaturos, ut pararet ipſam ad abitū. Tum illa conquievit. Quo propius mors inſtabat, eò magis aucta ejus moriendi voluntas. Sæpe accerſivit patrem, ut ſecū implorarent

Dominum, ad quem mox abitura erat. Inter hæc in Summa Sanctissimaq Securitate exspectavit vitæ hujus finem, quem manu corpo admota, Sæpe percontabatur, tandemq subito obdormientis adinstar consequuta est, cum hæc Verba hymni cujusdam canerentur: Vos, cunctæ Virgines Sapientes, jam tollite in Sublime caput, cum jubilo ad gestientem Angelorum chorum contendentes.

Multa alia hujus generis exempla, quæ Sub curatiore nostræ juventutis institutione non raro eveniunt, in medium proferre possem, Si id Epistolæ modus pateretur. Hoc certe usu experimur verum esse quod olim Lutherus censuit: Si rem Christianam emendari cuperemus, id parvulos rectius erudiendo efficere nos oportere. Nondum peccandi consuetudine tenera pectora adeo durata Sunt, & aversæ à virtutis disciplina aures, ut hanc Sibi incassum Sinant commendari, recusentq audire, & Sequi tam Suavem cælestis Sophiæ vocem.

V.

Hactenus de cultura juventutis. At ætate provectioribus non minus Suam gratiam Deus in hoc loco curat offerri. Ne dicam de aliorū opera, meoq labore urbano, bis Singulis hebdomadibus doceo in Orphanotropheo omnis ordinis, Sexus, ætatis conditionisq homines, tradens & inculcans ex Sacris literis Deum quærendi inveniendiq modum. Inde ab initio instituti, præter alias S. Scripturæ particulas, pertractavi Psalmos Davidis, Evangelicæ historiæ Scriptores, Matthæum, Marcū, Lucam, & jam in Johannei Evangelij explicatione versor. Ratione docendi utor populariore, & Simpliciore; qua, Numine dicta fortunante, cui & omnis tribuitur effectus, multos ad Deum conversos esse Scio, quibus plures forsan Sunt, quorum me fugit ad frugem reversio.

Diebus Dominicis in idem Orphanotropheum, absolutis Sacris publicis, confluit ex urbe turba hominū, eorum maxime quos impedimenta non Sinunt audire adhortationem illam, quæ diebus profestis à me pronunciatur. Hos alterna vice.

R. D. Hernſchmidius, & Inſpector Hoffmannus imbuunt divinæ veritatis Scientia; ille ductu hiſtoriæ Apoſtolicæ, hic ex libello Speneriano, de Sincero Evangelij lacte inſcripto; unde proferuntur adeptæ Salutis bona, & gratiæ theſauri, quorum explanatio multum valet in animos, eosq facilius, quam acerrima virtutis commendatio, reprehenſioq vitiorum, flectit & inſtigat ad Deum colendum. Hæc exercitatio inchoatur cantico & precibus, eodemq modo finitur. Loca Biblica quæ citantur, modo viri, modo fœminæ, loco ab illis Separato, evolvunt & recitant ad acuendam attentionem.

Dudum quoque cives & opifices quidam, Sed pij & boni ordinis non incurioſi; cœperunt certa hora convenire in conclave aliquod Orphanotrophei; ubi lectitant S. Scripturæ pericopen, hoc tempore ex Marci hiſtoria Evangelica, & depromtis ex ea monitis, Se invicem ad perſeverantiam in recto propoſito, majoremq contentionem virium provocant. His adeſt Inſpector, qui moderatur conventum proſpicitq, ne quid contra ordinem fiat. Initio per cantica, & precationem facto, quisq meditata proponit, & deinde in genua procumbentes invocant Dei auxilium ad Vitam cognitæ Veritati convenienter tranſigendam.

Complures domi etiam cum Suis, Statis intervallis vel etiã Sub operæ perfunctione quotidianæ pia concinunt, Seque Sacris delectant carminibus, conticeſcentibus impuris cantibus quibus urbs olim perſonabat. De his exercitamentis civium noſtrorũ, aliorumq quod tulit judicium Vir Pontificius notabile eſt. Is, dum in itinere heic aliquot dies commoraretur, aliquando Veſpere ex Suburbio Glauchenſi Veniens ad Profeſſorem juris celebrem, narrat: Se non mirari unde hæc academia & urbs tam cito effloruerit; audiviſſe Se in omnibus pene ædibus precantes & cantantes Sacra Carmina, unde non

possit non Deus propicius esse huic loco. Quod judiciū Pontificij hominis ille Professor, cum a magistratu Academico abiret, dignum judicavit, quod publice exponeret in oratione solenni de Fortunis Halensibus, quæ typis postea exscripta fuit. » Dicam, inquit, quod res est, obstupescunt ipsi etiam hostes tui, Fridericiana, si tuorum instituta vident, quibus correpti mortalium »
animi ad poenitentiam probitatemq; excitantur. Verum fateor, »
Vir peregrinus eximiæ dignitatis, sed à nostratium dogmati= »
bus admodum alienus, haud ita pridem per urbem hanc, vesper= »
tino forte tempore, ivit. Rediit ad me, sed animo prorsus com= »
moto & valde commutato. Proh! Deum, inquit, ex suburbio »
[Glauchensi] redeo: neq; causas nunc miror, divinæ in Acade= »
miam vestram benignitatis. Vix ad tertiam quamq; domū »
accessi, in qua voces alias precantium, alias laudantium concentibus »
Deum non offendi: quid? quod campos & agros divinis hymnis »
audivi personare.

VI.

Injeci in superiore epistola mentionem Bibliothecæ. Hujus usus publicus, qualis ibi describitur, etiamnum conceditur. Præter alia incrementa, nuper testamento accessit apparatus insignis Liberi Baronis à Canstein, singularis olim institutorum nostrorum fautoris, & adjutoris, qui ante bienniū & quod excurrit, ex hac vita excessit. Bibliotheca ejus Berolino in Orphanotropheum deportata est, ubi conjuncta cum pristino apparatu, & supellectili litterario, quem M. Achillis [vir tam solida eruditione, quam impensiore sanctitatis studio præditus] qui pluribus locis Doctoris Evangelici munere religiose functus, senex non infructuosus Orphanotrophij nostri incola fuit] ex hac vita migrans, nobis donavit, ad tantam pervenit amplitudinem, ut spatiosum conclave, reponendis libris destinatum, volumina capere nequeat omnia, necesseq; sit novam ei parare sedem; in qua constituenda & securitatis & commodi usus ratio habebitur.

Inter litteraria hæc Subſidia referri etiam poſſunt, quæ his annis acceſſerũt, Templi Hieroſolymitani, urbis Sanctæ, Paleſtinæ & Tabernaculi Moſaici in Tabulis ligneis, decem circiter ped~~ibus~~es longis, latisq;, ad minutum modulum conſtructæ, & ex idoneis documentis, ac juſta proportione adornatæ repræſentationes. Expertus æneorũ Tabularum obſcuritatem dudũ optaveram, ut tale aliquid ad Levitici cultus, & Geographiæ Sacræ illuſtrationem concinnaretur: quod perfecit tandem R. M. Semlerus Collega in divini Verbi miniſterio, vir Mathematicis diſciplinis eruditiſſimus. In Veſtibulo Tabernaculi illius universa etiam Supellex ejus, materia ac genera Sacrificiorũ conſpiciuntur. Paleſtinæ figura habet urbes & villas notabiliores, montes, maria, fluvios: quibus brevi accedet deſignatio itinerũ Abrahami, Jacobi, Davidis, Chriſti; additæ paſſim sunt imagunculæ, indicia rerũ illuſtriorũ, in pluribus locis geſtarum. Experimur, difficultatem & confuſionem, quam memoriæ similitudo figurarum in chartaceis urbium catalogis conciliat, hac diſſimilitudine, & notis diverſarũ rerum tolli, & oriri in animo diſtinctius, & jucundius Sacræ regionis simulacrũ, non mediocre in legendo S. Codice adjumentum, & invitamentum lectionis. Hæc monumenta & aliam præſtant utilitatem. Judæi, quorũ magna turba hic degit, præter eos, qui aliunde populares inviſendi gratia accedunt, hoc ſpectaculo invitati confertim cum cæteris Orphanotropheũ ſpectaturis accurrunt, ad patria inſtituta ipſis oculis quodammodo uſurpanda; quibus conſpectis viſu haut satiari poſſe videntur, tam sæpe recurrunt, & hoſpites interque eos Rabbinos & alios ex longinquis sæpe regionibus venientes, ad tam jucundum Spectaculum secum adducunt. Qui hæc præſtituto tempore monſtrat, tam commode utitur occaſione ad tentandam obducti oculis velaminis remotionem. Oſtendit subinde impreſſa in Sacrificiis & aliis ritibus Veſtigia Meſſiæ, & vitæ Chriſtianæ: memorat summam illam rerum omnium converſionem, maxime tot gentium pro Vanitate Idololatrica Veri Dei cultum admittentium religioſam contentionem, per Chriſtum, nulla vi, sed ejus sermonibus & miraculis excitatam. Præterea adfert alia quoq; argumenta pro re nata, eaq; cũ humanitate & teſtificatione amoris inculcat. Deducuntur Judæi etiam cũ reliquis per

[illegible]

Scholas in quibus pueri puellæq; de pietatis Chriſtianæ capite quodam interrogati ex tempori illud ſuis verbis explanant. Obortæ hic ſæpe Judæis lacrymæ ſunt, tam accommodate ad ipſorum ſtatum parvulis reſpondentibus. Una fere hæc opportunitas ſupereſt, refugientibus noſtra ſacra Judæis offerendi & probandi doctrinam & beneficia Domini noſtri Jeſu Chriſti. Dicta heic æquiores plerumq; nanciſcuntur auditores, animis admiratione præſentiſſimæ providentiæ divinæ perculſis, & ab avita pervicacia tantisper dimotis. Certe nonnunquam obſtinatiſſima adverſus veritatem gens facilius divina in his inſtitutis bona agnovit, quam multi alij inter Chriſtianos, qui invidia, livore, & odio recte factorū ſe ſinunt cæcari.

VII.

Seminarium præceptorum, quod olim meditabamur, aliqua ex parte nunc ſatis bene conſultum est; unde jam proveniunt Pædagogij regij, & quibus hujus magiſtri deinceps præponi ſolent, Scholarum exterarum præceptores. Hoc unum, quod & ad alterū Seminariū parandis Eccleſiæ miniſtris dicatum pertinet, querimur, vix nos tot adornandis Magiſtris & Miniſtris rei Chriſtianæ ſufficere, quot petantur. Vix enim copiolæ quædam à nobis collectæ ſunt, cum ſtatim adſunt, qui earum copiam ſibi fieri volunt.
In præſentia omnem muneris noſtri conatum eò convertimus, ut ingenti fidos operarios expoſcentium multitudini ſatisfacere poſſimus, & multi recte inſtituti & pleni ſpiritu divino juvenes in promptu ſemper ſint, ut, vacante provincia, plures ſiſti queāt ad experimentum, in quorum delectu non ab-erretur ab idoneo & fideli miniſtro.

VIII.

Captum à Sociis collegij Orientalis opus Biblicum anno 1720. ad finem optatum perductum est; celeriorem editionem remorantibus variis impedimentis, in primis authoris valetudine adverſa, multiplicatisq; ejus laboribus & Sociis ad publica munera avocatis. Editus codex Hebræus triplici forma, ſed iiſdem typis, est, cum tribus voluminibus, ſeparatim excuſſis,

in quibus copioſiores ad Hagiographa adnotationes reperiuntur.

1702. initium fecerunt, non magnum opus illo tempore molientes, sed comparationem Codicum variorū, maxime Mstorū, ad prohibendum à nova Editione mendas, si fieri poſſet universas. At hortatu virorum prudentium, & cupidori commodioris operis exegetici, quo adhuc carebat juventus, initio perpaucula subijcere notas, deinde vero longius progredi in commentando cœperunt.

Primo enim operam dederunt, ut orationem Hebræam quàm diligentiſſime emacularent. Itaque contulerunt inter se tam typis exſcriptos, quam manu exaratos codices, quotquot haberi potuerunt, suppeditati illis inter cæteros sunt Erfurtenſes codices, inſigne antiquitatis monumentum, de quo unus ex Socijs edidit diſſertationem ~~non perfunctoriè~~, quæ hiſtoriam illorum comprehendit. Hanc Codicum comparationem non perfunctoriè, sed summa cum cura inſtituerunt, directam non solū ad verba, ad singulas literas, vocales & notas reliquas. Hoc pacto quamplurima vitia, quæ in præſtantiſſimas editiones quoq; irrepſerant, evitata sunt.

Deinde sub plerorumq; capitum initiis adnotarūt summam ejus, & diſtributionem: quam excipiunt Scholia & expoſitiones in margine adjectæ & ea brevitate concinnatæ, quæ libro nec molem nec obſcuritatem creat; quales dudum viri intelligentes expetiverant, rati eas maximo adjumento fore pauperibus, quibus deeſſent præſidia, ad vaſta interpretū volumina redimendum.

Acceſſit sic dictus ὁ παραλληλισμὸς, partim eadem verba vel his cognata finitima contrariaq; diverſis locis modo clariorem, modo obſcuriorem senſum habentia, partim ejusdem rei variam complectens deſcriptionem. Magnū hoc ad intelligentiam Sacrarū literarum adjumentum est: quemadmodū

Operis Architectus Rev. D. Michaelis, Theologiæ & linguarū Orientalium Profeſsor ſancte adſeverat in Proemio: hoc unum adminiculum, inquit, ſub piis precibus & attenta locorū inſpectione tantum præſtitit in difficilioribus rebus & verbis rectius intelligendis, quantum vix aliud ullum etſi non ſpernendū ſubſidiū.

Porrò ex Orientalibus verſionibus, nec non Græca LXX. attulerunt multa ad illuſtrationem verborum Hebraicorū, ubi difficultas aliqua ſuberat, tollere eam laborarūt, adhibitis in conſilium aliorum ſcriptis.

In primis autem explicandis vaticiniis, aliisq locis Evangelicis, ſummam adplicaverunt induſtriam, & ſedulo, quantum in ipſis fuit, caverunt, ne latentem illic, & ſæpe ſuaviter emicantem Chriſtū, S. Scripturæ nucleum, prætereant lectores. Sic quæ in N. Teſtamento tanquam de Chriſto dicta citantur, proprie de eo intelligenda intellectaq olim à Judæis fuiſse luculente oſtenderunt; refutata illorū opinione, qui hæc Chriſto tantum per adplicationem quandam tribui contendunt.

Sub finem cujusq paginæ exſtant Maſorethicæ notæ eæq ſelectiores, magno cum ſtudio, ex pluribus Codicibus Mſtis emendatæ, omiſſa autem ſunt vafra multorū interpretamenta cum figmentis & ſomniis Judæorū, quæ ſolicite plures interpretes coacervant collectaq ab aliis repetunt, & ad poſteritatem ac in alias diſciplinas propagant; unde loco alieniſſimo, e. g. pro concione, inepte proferuntur, non ſine damno auditorū, quorum mentes his nugis occupatæ avocant à ſerijs cogitationem.

Noſtris ſufficit, ſimplicem ſenſum indagaſſe, & expoſuiſſe fideliter; quamquam in operoſiore genuini ſenſus explicatione reſpexerint ſimul ad falſi refutationem. Id quod maxime iis in locis factum eſt, ubi irriſores divinæ veritatis ſe invenire putant, quod vertant in ludibriū. Licet enim longa captiuncularum enarratione ſuperſederint addunt tamen, quæ lectorem, qui inciderit in illas, ſi cordatus veri in~~dagator~~quiſitor fuerit, facili poterunt expedire.

« Unde patet, egregium hunc eſse ἐξηγήσεως theſaurum, ut pote in quem comportaverint lectiſsima quæque ex omni ſuperiori ævi obſervatione: pro quo beneficio Deo ex animo gratias agimus.

Ad idem inſtitutũ juvandi provehendiq; Orientalem litteraturã, ſub quo opus hoc Biblicum conditum fuit, referri quodammodo poſsunt reverſi ex Roma in hanc Academiam celeberrimi viri, Salm. Negri, Damaſco oriundi occupationes. Verſatus jam olim heic fuerat ultra annum, illoq; tempore inter reliquos diſcipulum habuerat Cl. Michaelem, ſupra memorati cognatum, jam bene de juventute noſtra merentem Profeſsorem. Denuò autem huc adpulit ſub ver anni 1715. ſtatimq; operam ſuam in juvenum quorundam inſtitutione collocavit; ſub qua illi cũ rudimentis linguæ Arabicæ ſenſum Corani, quem explanavit totum, perceperunt, nonnullis etiam in ſcribendo & loquendo illo auctore & duce, ſeſe exercentibus transferentibusq; in hanc linguam Cathechiſmum Lutheri, & volumen loquendi formularum. ſub hac, quis fandi cum eo tempora narrant, magnam Orientaliũ & aliarum rerum notitiam, illo narrante poterant adipiſci.

Sed quia adflicta admodum valetudine vir erat, exacto ſesquianno, ſub autumnũ 1716. in Angliam remigravit, Mansit illic per unum, duosve annos, & poſtea Lutetiam Pariſiorum petiit. Inde regreſsus in Angliam operam jam navat perficiendo laudabili conſilio ſolicitæ de amplificanda Chriſti cognitione Societatis. Editur Novum Teſtamentum Arabicũ, impenſis à Societate procuratis, cujus exemplaria deferentur in Orientem, ut Chriſtianis, quibus hæc lingua in multis regionibus vernacula eſt, gratis diſtribuantur. Totum inſtitutũ, quod nec Te ignorare puto, in libello deſcriptũ eſt, quo lecto ego valde exultavi; ſperans, hac via multorũ ignorantiæ, & ſaluti conſultum iri.

Poſt Salomonis noſtri abitum, alius vir Orientalis, Europæis non minus diſciplinis quam patrijs linguis, excultus Carolus Rali

Dadichi, Aleppenſis, ad nos ex Roma venit. Hic cū Germaniam tanquam viator percurrere, & inde per Angliam ad Suos properare decreviſſet, heic tandem Subſtitit per integrū annū, & partim Salo. Negri diſcipulos, partim novitios, præter Arabicam linguam, docuit quoq Syriacam, & Perſicam. Tranſacto anno Lipſiam, & porro per Belgium in Angliam iter inſtituit.

Non exigui Sumptus in hanc Virorum Orientaliū operam facti Sunt, eo fine, ut etiam ab his proferendæ veritatis cœleſtis præſidiis inſtructi nonnulli eſſent juvenes, qui, Deo modo hac litteratura cum fructu utendi monſtrante, adhiberi poſſent ad uſum Eccleſiarū Orientalium, quas quisq, qua poteſt ratione, juvare libenter debet. Fateor Spem fructus inſignioris non adeo manifeſtam eſſe; Sed dum vel minima ad eam rem præſidia, Deus in anteceſſum comparandi occaſionem offert, grati utimur illa non dubitantes, quin majora, & ea quibus Succincti negotium ipſū aggredi poſſimus, Suo tempore Sit Subminiſtraturus, pluribus eo animū intendentibus, & præſertim iis, quibus per commercia facilior patet via. Interea quamvis nullus eorum, qui noſtris impenſis has linguas addidiſcerunt, aliquid ad publicam veramque utilitatem conferret, operæ tamen pretium cum uſura Satis ampla reddidit cl. Profeſſor Michaelis, junior, qui ex hac inſtitutione in noſtram Bibliorū Editionem intulit plurimum lucem, inter reliqua ab Arabica lingua & Arabicè Scriptis Verſionibus S. Codicis petitam. Accedit, quod Dadichiana diſciplina non mediocriter profecerit Schultzius ille, Ziegenbalgii, & Gründleri in Indica legatione Evangelica Succeſſor, cui apud Mohammedanos, quos in illo tractu frequentes eſſe dicunt, hujus linguæ & Alcorani intelligentiam uſui fore Speramus.

IX.

Ut redeam ad inſtituta noſtra Scholaſtica, à quibus ad Vicina Latinis Scholis Seminaria digreſſus fueram; Supereſt, ut quo ſtatu nunc Pædagogium regiū ſit, oſtendam. Vulgata Superiori

anno de ejus institutis narratio, eiq; adjecta est hoc anno docendi rationis explicatio, ut inde constet publice, quid spectemus, pluresq; hoc exemplo ad tam necessariam Scholarū ~~institutionem~~ emendationem excitentur.

Numerus discipulorū idem, qui erat anno 1714. adhuc est, & multi nobilibus nati familijs adolescentes adhuc ex varijs regionibus in hanc Scholam à suis mittuntur. Advenere hoc tempore nonnulli etiam ex Russia, & in ~~in~~ his fuit Cancellarij Vicarij filius.

Anno 1714. Pædagogium à Rege impetravit ~~suam sibi~~ facultatem suam sibi coquendi cerevisiam. Igitur domum ædificavimus huic usui accommodatam. Sequenti anno cooptati in Seminariū Selectū juvenes, qui ad docendum in Pædagogio præparantur, ex urbe, & suburbio, ubi disjuncti habitaverant in sic dictum collegiū superius, quod domui Scholasticæ versus Orientem adjunctum est, collecti, ibiq; commodum hospicium nacti sunt. Inspector, cui Seminarii cura incumbit, in easdem ædes concessit. Anno 1717. amplus hortus qui in proximo est, & ad Orphanotropheū pertinet, conducebatur pro Scholasticis, qui in eo per totam æstatem quotidie certis horis deambulant in oculis præceptorū & sic convenienti ipsis oblectamento fruuntur. Insequenti anno vineam quoque vicinam Pædagogio, emimus, & illi maximam ejus concessimus partem, pro locario annuo, quale etiam pro habitatione Pædagogij alumni solvunt. Hi in isto solo hortum plantarunt Herbariū, translatis eo herbis rarioribus, quas in remotiori loco antea coluerant. Partem vineæ jam complanant, ut & imposterū ibi exercitia Geometrica possint instituere. Anno 1719. ad latus dexterū Pædagogij, in parte posteriore, sic dicta ala, quæ quarta eaq; ultima est, adstructa fuit. Heic receptaculum ægrotorū est, in quo commode curantur. Nam quatuor ipsis assignata sunt conclavia & totidem cubicula: ubi exstant quoque tornandi instrumenta, quibus reconvalescentes ad corporis motū utuntur. Anno CIϽIϽCCXX securitatis arcendorūq; furū causa, muro Pædagogium circumdedimus, eoq; absoluto, in

anteriore ædium parte collocavimus Janitorem, qui intrantibus exeuntibusq. portam aperit, ac cavet ne quis ingrediatur qui damnum poſsit importare.

Modus imbuendi alumnos Sanctis moribus & litteris sub diuturna obſervatione quot annis in melius mutatus fuit, magnoq. cum fructu diſcentium nunc frequentatur. Pauca ex eo libro, cujus paulo ante feci mentionem, in documentum adferam.

Operæ Scholaſticæ diſtribuuntur in quotidianas lectiones, repetitionem ac præparationem, & in exercitationes laxamenti cauſa Suſceptas. Ad quotidianas lectiones referuntur linguæ, Latina, Græca, Hebræa, Gallica, Theologia, diſciplina litteraria & penſa claſsis Selectæ.

Latina lingua in Septem claſsibus per tres diei horas & dimidiam horæ partem docetur. In quinto & quarto ordine Grammaticæ rudimenta traduntur; in hoc inſuper explicantur Fregeri colloquia Terentiana. Tertiæ claſsis alumnis Cornelij Nepotis Hiſtoria tota intra annum explanatur; at Secunda, in duos diviſa ordines, Julij Cæſaris Commentariorũ audit explanationem, quæ altero ſemper anno abſolvitur. Cum hoc hiſtorico conjunguntur Epiſtolæ Ciceronis, sed Selectiores ex inſtituto Cellarij, & collectæ ab hoc ex Livij & Salluſtij scriptis orationes, ejusdem antiquitates Romanæ, nec non Poemata puriora à cl. Fregero ex Spurcis Gentilium Vatum monumentis excerpta.

Prima Claſsis habet Ciceronis orationes, libros de Officijs, Senectute, amicitia, Paradoxis, Somnio Scipionis & multiplicem Poeſeos exercitationem. De claſſe Selecta, quæ illam excipit, infra agetur. Hæc sunt præcipua scripta quæ in Latina hac Schola tractantur. Ab hac avertimus familiare omnibus pene Germaniæ Scholis profectuum impedimentum, non minimum nempe pro perſpicuis Grammatices præceptis Latinarũ regularũ farraginem memoriæ infigendi neceſſitatem. Congeſſit Rev. Langius

autor Medicinæ mentis libri in Anglia recuſi cum ipſi præter munus Eccleſiaſticum Scholæ gubernatio apud Berlinenſes commiſſa eſſet, ex multis Grammaticis neceſſaria præcepta, eaq; redegit in libellum Germanicè & bono ordine & verbis paucis ſed claris conſcriptum. Facile igitur & jucundum noſtris est ex tam perſpicuo libro haurire Principia linguæ, ~~Latinæ~~ quæ ſæpius evoluta ſibi ſenſim familiaria reddunt.

Quod in Grammatica præcipuũ est, declinandi & conjugandi modus, memoriæ mandatur, reliqua vero ſub illa evolutione innoteſcũt. Quam primum verba aliquot tenent memoria, Latinè loqui jubentur, & corriguntur patientiſſime errantes. Inter exercitia hujus linguæ, quæ varia habemus & quotidiana, referendum quoq; est, quod ſæpe ſub initium lectionum uni negotio datur hiſtoriæ Biblicæ particulam domi præparatis verbis memoriter recitandi. Præterea publicè quoque nonnunquam Tirones colloquium inter ſe inſtituunt. In exercitijs Claſſium inferiorũ elaborandis ſemper præſto est magiſtri opera, ne ſuis relicti viribus, vel tempus inutiliter terant, vel animum deſpondeant incipientes: quamvis & id præcaveatur, ne ſub hac opitulatione pigreſcant, vel inſoleſcant ignorantia infirmitatis, quam experiundi ſubinde occaſio ſuppeditatur. In ſelectione Scriptorum quæ leguntur omittimus ea, quorũ lectio lubricæ ætati offenſioni eſſe poſſit. Ne careant autem Sermonis Latini Theſauro, qui in his ſordibus latere putatur, curavimus puriorem Latinitatem ab impuritate rerum ſecretam ſeparatim edi, & cum reliquis hujus linguæ adminiculis in Scholam introduci. Temporis lucrandi gratia non ipſi auditores, donec rudiores ſunt primum explicare Scripta Latina coguntur, ſed præit Præceptor, cujus explanationem illi repetunt. Explicato penſo, ſtatim formulæ & Periodi ~~Grammaticæ~~ Germanicæ proferuntur, quas alumni ex tempore

in Latinum Vertunt: quæ præclara ad Scribendum præparatio est. Quæ mane exposuit Subinde à meridie verbis Germanicis repetit Præceptor, ut ex templo ea Latine reddant alumni Seposito libello, cum quo deinde elucubrata conferuntur. Accuit hoc maxime attentionem. Peroratur publicè Sæpissime cumq; in finem ab oratoribus invitantur ad audiendū academiæ cives, qui libenter Sua præsentiâ nostrorū Studia Solent excitare. Frequens etiam disputandi exercitium est: ubi alumnus argumenti conficit descriptionem, quam legunt objecturi ei aliquid, & postea Suam dubitationem modestè, Sine rixa & indigna homine Christiano pugnacitate Palæstrica, proponunt. Porrò Singuli intra mensem duas epistolas & orationem domi componunt, quas Stato tempore publicè exhibent corrigendas. In multis exercitiis non tota materia cum omnibus verbis & phrasibus Sed generatim ejus argumentum indicatur ut se meditando Simul exercere possint. Ad indolem Stili Oratorij eo accuratius animo comprehendendam, Subinde Ciceronis orationem divisis inter se pensis ediscunt, ac coram coetu Suo recitant. In gratiam eorum qui nimis rudes & ætate tamen provectiores ad nos veniunt aliæ adhuc constitutæ Sunt horæ, quas privatas dicimus & in quibus illi curatius & Seorsum erudiuntur: licet proptereà non absint à Scholis ordinariis. Explorandæ alumnorum ignorantiæ inprimis animū adjiciunt Præceptores ut eò melius illorum necessitati Servire possint. In his classibus præter Grammatices præcepta & varios compositionis modos Sequentes explicantur libri: Phædri fabulæ, Historia Eutropij, Justini Sallustij, Cellarij Colloquia Terentiana, Flores Sermonis Terentiani à Spurcitie ad honestum argumentum traducti, Cunæi orationes. Hactenus de Scholis illis Latinis.

Græca lingua ſingulis diebus duas horas ſibi vindicat ac in tribus claſsibus tractatur. In tertia claſse elementa litterarum & Grammaticæ partes præcipue condiſcuntur ~~conſiderantur~~: tres explicantur Epiſtolæ Joannis, vel ſeptem priora capita hiſtoriæ Evangelicæ Matthæi, quæ diſcipuli non deſinūt repetere, donec ſingula verba ſine hallucinatione Latine reddere poſsint. In ſecunda vero claſse intra annum & dimidiam ejus partem totum Novū Teſtamentum pertractatur: In prima ſucceſsu temporis abſolvuntur Macarij Homiliæ, libri Apocryphi Veteris Teſtamenti, Ittigij Bibliotheca Patrum, Epictetus, Cebetis Tabulæ, Ælianus, Pæanij Metaphraſis Eutropiana, Herodiani hiſtoria & faſciculus Poematum Fregerianus. Grammatica heic utuntur itidem Germanice ſcripta, diſcedentes à plerar~~q~~ rumq Scholarum inſtituto præpoſtero, quo ſine ulla ratione horum rudimentorum difficilem reddunt perceptionem. Rationem docendi eandem quam in Schola Latina adhibent; quod captui diſcentiū accommodatiſsimū est. Factitant hoc etiam in Gallicæ & Hebrææ linguæ diſciplina. Initio, cœptam à Magiſtro explicationem iterant diſcipuli, uſque dum aliquantū profecerint: tum auſcultant tantum; interdum tamen ſubita interrogatione illorum attentio tentatur. ſingulis Hebdomadibus memoriâ comprehendunt locum aliquem S. Scripturæ inſigniorem, quem accurate reſolutum in ſuccū & ſanguinem convertunt.

Hebræam linguam itidem in tribus claſsibus diſcunt. In tertia Grammatica rudimenta cum quatuor primorum capitum Geneſeos explicatione percipiunt; in ſecunda Pentatheuchi. in prima codicis reliqui intelligentiam conſequuntur, conjunctam cum curatiore Grammatices & accentuum cognitione. Heic & jam loca quædā S. Scripturæ

memoriæ mandant. Tempus duarū horarū tertiæ classi, Secūdæ octo horarum Singulis Hebdomadibus adsignatū fuit.

Gallicæ linguæ quatuor classes duæq horæ Singulis diebus statutæ Sunt. Ad quatuor Præceptores Ordinarios accedit Magister natione Gallus. Libros qui tractantur, argumenti utiles omnes esse oportet. Sunt Plati vocabula, Novū Testamentū Montanæ editionis Crameri Dialogi Ernesti pij, Saxoniæ olim Ducis, vita à Teissierio edita alij libelli, rerum publicè actarū Ephemerides, Bongarsij Epistolæ, Curtius Gallice redditus à Vaugelasio, Pufendorffij Historia in Gallicū translata à Rouzelio. Multum temporis consumunt loquendo & Scribendo. Prima linguæ Præcepta commodius & clarius à Germanis traduntur, quam à Gallo, qui genuinæ pronunciationis & Sermocinationis causa adhibetur.

Theologia quotidie per unam horam tractatur in quinque classibus. In quarta Catechismus Lutheri minor, & Freylinghausenianus libellus, qui præcipua pietatis Christianæ capita, breviter & verbis Biblicis descripta continet, explanantur. In classe tertia Capita Fidei plenius exponuntur, ductu libri, ab Inspectore editi. In Secunda præparantur ad lectionem S. Scripturæ, indicato Singulorum librorū, quos S. Codex contine~~nt~~t, autore, fine Summa divisione. In classe prima explicatur, Freylinghausenianū Theologiæ compendium adhibito ad ejus declarationem fusiori ejusdem libro, qui de jaciendis Theologiæ fundamentis in Scriptus est. In classe Selecta cum traditis in compendio illo doctrinis adversariorum hodiernorū argumenta conferūtur, & refutantur. Non Solum Pontificiorum, Socinianorūq obviam itur corruptelis, Sed in ~~im~~primis invalescentibus hodie placitis Atheorum, Deistarum, Naturalistarū, Fanaticorū, Indifferentistarum, aliorumq ejus generis hominū, Sub credendi libertate irreligionem, & impiæ vitæ licentiam profitentium:

ut Scholaſtici, qui, paucis in Schola exactis annis, omiſsa copioſiori Theologiæ cultura, maximam partem ad Juriſprudentiā aut Medicinam applicant animũ, quodammodo præmuniantur adverſus Scopulos, in quos multis modis in reliqua vita poſsint impelli. In hac præceptione, dum adhuc commodus huic inſtituto liber deest, Præceptor dictat quidam calamo excipienda ab auditoribus, quæ ipſe deinde latiùs explicat, agitq de cujusq controverſiæ hiſtoria, de Summa ejus, argumentisq gravioribus, quibus utrinq utitur. In primis hoc Spectatur, ut τὸ πρῶτον ψεῦδος omnium dogmatum falſorũ agnoſcant alumni, & intelligant, omnes hæreſes ab inſito in homine Semine peccati procreari, adeoque corrupta ratione facile probari, niſi quis eam divino Spiritu illuſtrari, Seq Sinat Senſu imbui Spirituali. In omnibus claſsibus etiam horam Singulis hebdomadibus dant ediſcendis locis Biblicis, utpote credendi, Sperandi, & agendi normæ exploratiſsimæ. Generatim vero notandum, nihil proponi ediſcendum, quod non probe fuerit explicatum; nec Solum ad Scientiam reſpici, Sed etiam ad flectendum animũ, & deducendum in certum Salutis curriculum. Huc inprimis pertinet adhortatio Inſpectoris Sub finem Hebdomadis, & exercitatio Catechetica, quam die Dominica poſt publica Sacra Præceptores inſtituunt, vel hiſtoriam Biblicam pertractantes, vel Sciſcitantes de publice audito~~rio~~ Sermone.

Nomine diſciplinarũ litterariarũ Calligraphia, Geographia, Hiſtoria, Stilus Germanicus, Arithmetica & Geometria continentur, quibus una quotidie hora impenditur. Sexto quovis menſe, horum diſciplina ad finem perducitur; Sed quisq uno curſu unũ tantũ attingit.

In Selecta claſse provectiores alumni ad prælectiones Academicas, quibus mox interfuturi Sunt, præparantur. Præcipuæ operæ quæ heic vigent, Sunt Stili Latini

exercitatio frequentior, Studium Philoſophiæ, tractatio Juris & Medicinæ elementorū. Longum foret exponere modum quo unamquāq; rem inculcent. Ut in cæteris claſſibus, ita in hac quoq; omnia quam accuratiſſime & profectibus audientium accommadate peraguntur.

Hactenus de lectionibus, prima operarū Scholaſticarū parte, jam veniamus ad alteram, quæ repetitionem complectitur. Repetendis ijs, quæ didicerunt, dies quartus & Septimus uniuscujusq; hebdomadis diſtribuitur. Nam dum ad alias linguas diſciplinasq; fit subinde progreſſus, neceſſe est cavere, ne nova addiſcentes, priſtina ex animo dimittant. Qui autem nihil, cujus recolant memoriâ, sciunt, his horis præparantur ad accuratiorem rerum mox diſcendarum perceptionem.

Exercitia quibus recreationis causa perfunguntur, sunt præparationes ad Physicam, & antiquitates Biblicas: Scilicet aditio artificū & opificum institutio de animalibus, herbis & arboribus; de metallis lapidibusq; & cæ. de terra, aqua, aëre, igne, & variis μετεώροις: de oeconomia, de materia medica; consideratio urbis & Templi Hieroſolymitani supra commemorati. Ad laxamenta hujusmodi pertinent etiam mechanicæ artes; tornandi instrumenta & vasa varia ex chartis conglutinatis conficiendi, poliendi vitraq; & cæ. item ad Physicam spectantia, Botanica, Anatomia, physicæ veritatis experimenta Antlia Pneumatica, & aliis instrumentis, quorum eximio adparatu Pædagogium gaudet, tentanda; diſciplinæ ad Matheſin relatæ Aſtronomia, Muſica Picturæ, Calligraphia.

Examinum quæ ratio sit, in superiore Epiſtola oſtendi.

Cæterū adoleſcentes qui in his Scholis inſtitui volunt, à parentibus adferunt deſcriptionem victus, quo ali, & studiorum quæ tractare debeat. Ex hoc præſcripto cum illis agitur. Ita nonnulli quamvis pauci, tantum Latinæ linguæ principia cum Gallica lingua, & scribendi numerandique scientia percipere jubentur. Omnes vero Theologiæ præceptis studioſe erudiuntur. Nam hoc præcipuū est, diſcere, quo pacto vita ex voluntate Dei ducenda sit.

Habes heic inſtituta scholæ Regiæ; ex quibus patet, quum non

damnemus diſciplinas humanas, quantulumcunq; habent utilitatis, ut criminati Sunt inimici, olim calumniantes, barbariem nos reducturos, quod pretium artibus his non majus juſto ſtatuendum, & potiorem Sanctitatis rationem habendam eſſe aſſeveramus. Sed hic minimus est fructus, quod tam præſentibus documentis vanitas calumniantium refelletur; quod maxime nos oblectat, hoc est quod non pauci Sub his inſtitutis ad frugem redierint, quibus alias pro fortuna Sua difficile videbatur, Sanctam inchoare vitam. Hi ex parte provecti ad Summa Reipublicæ munera, exemplo, & conſilio plurimum nunc poſſunt rem Chriſtianam juvare. Hac ita publica emendatio poterit ad eos etiam procedere, à quibus plerumq; in Summa licentia & adparatu luxuria inſtrumentorū excluditur.

Inſpector Paidagogij hoc tempore in lucem emiſit memoratū hactenus de ratione docendi opuſculum; Cellarij breviarium antiquitatum Romanorū plenius & accuratius elucubratum; Inſtitutiones Oratorias in Tabulas compendiarias redactas, in quibus, omiſſis Rhetoricis ineptijs, utiles regulæ de formanda & perficienda oratione Suppeditantur. Edidit etiam Scriptum de Orthographia Germanica quæ in noſtro Patriæ linguæ neglectu & ejus diverſitate provinciali, multum impedimenti accuratæ Scripturis objicere Solebat. Ac quemadmodum olim ex Poetis Latinis meliora & caſtigata in unum volumen collegit; ita nuper eadem ratione Græcorū Poematum delectum inſtituit, & ex illis Selecta publicavit, præbuitq; juventuti noſtræ largam difficilioris ſtili Græci noſcendi materiam, periculo offenſionis Semoto.

X.

De reliquis inſtitutis, Gynæceo & Cherotropheo, Scito, ea adhuc more veteri continuari. Gynæceo, quod puellas nobiles aliasq; habet, eadem Virgo Gallicana adhuc præeſt. Quod attinet ad alterū inſtitutum illud affine Gynæceo, ubi nimirum Virgines majores natu degunt, tam proſperum Deus Succeſſum dedit, ut in domo illis conceſſa nullus amplius Supeſt locus, adeo omnia conclavia occupata Sunt. Et hic Subinde Sinceræ pietatis exempla Spectata Sunt. Ita paucis abhinc menſibus vita exceſſit nobilis virgo in illorū convictu per duos annos commorata

quo sic profecerit in agnitione & amore Christi; ut sub hujus sensu ad mortem, tanquam ad nuptias, sub continua ineffabilis gaudij prædicatione properaret. Nec in cæteris illis virginibus obscurus est effectus auditi, & ad animū relati verbi divini. Licet autem sibi potissimū vacent, & id maxime agant, ut cum prudentibus virginibus, quas Christus laudat, se cælesti sponso perornent quiete ac tranquille, ut decet; suo tamen doctrinæ cœlestis studio & vitæ inculpatæ cultu, quod ipsæ ignorant, alijs & suæ conditionis hominibus quam plurimum prosunt. Etenim, quæ Dei singularis gratia est, id quoque nostra ætas tulit, ut non desint in illustrium ac nobilium ordine, qui abjecto rerū mundanarū amore, cælestes quærant, cupideq; arripiant quælibet animi emendandi subsidia. En unū exemplum! Vir illustrissimus, militiæ quondam præfectus, jam urbis nostræ incola, una cū conjuge curatioris Christianismi amantissimus, ante biennium unū alterumq; ex Theologiæ Professoribus, & Ecclesiæ ministris rogabat, ut certo cujusq; hebdomadis die ad se ventitarent, & amicum instituerent colloquiū de argumento quodam Biblico; se cum suis ac aliis quibusdam tam viris quam fœminis, auscultaturum. Quod pie desiderabat, ab illo tempore factum est. Quinto quoque hebdomadis die horam tertiam & quartam isti collocutioni tribuunt, in ædes Domini illius congredientes. Ordo instituti hic est. Hymno cantato, loci Biblici particulam, primū Germanice recitatam, deinde verbis linguæ sanctæ illustratam, colloquentium more perpendunt, evolvunt loca parallela proferuntq; in apertum, quod monet proposita Pericope, ac in ea Spiritus Sancti scrutantur intentionem, cognitamq; ad legitimū usum referre docent. Intervenerunt interdum etiam advenæ, illustris dignitatis viri, qui læti fructu exinde percepto, iter suum postea prosecuti sunt.

XI.

Officina nostra Typographica cum Libraria etiam nū protrahit in lucem, & in omnes partes divulgat salutares utilesq; libros: quorū hic attexam Catalogum, qui incipit ab anno 1714.

1. Godofredi Arnoldi vitæ Patrū, recognitæ & illustratæ adnotationibus Rev. D. Jo. Dan. Herrnschmidij, Theol. Prof. P. ord. Germanice 4°. 1718.
2. Supra memorata Biblia Hebraica, ductu Rev. D. Michaelis concinnata fol. 4°. & 8°. 1720.

3. D. Joach. Just. Breithaupij Abbatis Bergensis, & in Theologiæ professione Collegæ conjunctissimi, Epistolæ Anti-Pelagianæ. P. II. 4°. 1714.
4. Ejusdem passionalia Sacra. 8°. 1715.
5. Ejusdem Salomonis Proverbia cum Ecclesiaste carmine Latino explicata. 4°. 1717.
6. Carol. Hildebr. a Canstein Harmonia quatuor Evangelistarũ, cum eorundem explicatione. Germanice fol. 1718.
7. Sebast. Castellionis Novum Testamentũ Lat. 8°. 1715.
8. Frid. Eberh. Collini Studium actuosi Christianismi. Germ. 8°. 1719.
9. Pauli Egardi Explanatio Hiobi. Germ. 4°. 1716.
10. Joh. Anastasij Freylinghausenij, generi & collegæ in Ministerio Ecclesiastico fidelissimi, Consideratio Gratiæ divinæ sub novo fœdere, duobus Sermonibus die festo Pentecostali pro concione declarata. Germ. 8°. 1714.
11. Ejusdem Tractatus de eo quod Christianæ juventuti unũ necessariũ sit Germ. 24°. 1715.
12. Ej. Fundamentũ Ecclesiæ ex 1. Cor. III. 11–15. 8°. 1719. Germ.
13. Ej. Christi Summi Pontificis precatio quæ extat Joh. XVII. 8°. 1719. Germ.
14. Thomæ Goodwini pia Scripta Germanice reddita. 4°. 1715.
15. Mich. Hardigij Confessio fidei Germ. 12°. 1714.
16. Erdmanni Heinrici Henckelij Comitis, Ultimæ horæ pie defunctorum. 8°. 1720. Germ. Volumen secundũ 1721.
17. M. Georg. Joan. Henckenij Mysterium pietatis, i. e. Sermonibus aliquot familiaribus explicatus locus Paulinus 1. Tim. III. 16. 8°. 1721.
18. D. Joh. Dan Herrnschmidius de Discrimine artis Rhetoricæ & Homileticæ. 4°. 1716.
19. Sub Jubilatione Evangelicorũ d. 31. Octobr. 1717. edita à D. Paulo Antonio Theol. D. & P. P. & D. Jo. Dan Herrnschmidio S. S. Theol. D. & P. P. O. Testificatio Publica cum adnotationibus historicis Germ. 4°. 1718.
20. B. K. Itinera veræ pietatis in terris inde à condito mundo ad nostra tempora: ex Anglico in Germanicũ translatus liber à Seidelio Præposito Ecclesiæ Berlinensi 12°. 1718.
21. Ej. Itinera impietatis ab eodem Germanice reddita 12. 1721.

22. Joachimi Langij Theologiæ Profess. & hoc anno hujus Academiæ Pro-Rectoris Mysteriū Christi & Christianismi in sacris Typicis antiquitatum Hebraicarū Veteris Testamenti. 4. 1717.

23. Ej. Historia Ecclesiastica V. T. in Tabulas redacta. 4°. 1718.

24. Georg. Mich. Laurentij Explicatio Epistolæ utriusq, ad Thessalonienses 4. 1714. Germanicè.

25. Ej. Explicatio Epistolæ primæ & Secundæ ad Timotheum. Germ. 4°. 1715.

26. Ej. Explicatio utriusq, Epistolæ Petrinæ. Germ. 4°. 1716.

27. . . . . Epistolæ Judæ Germ. 4°. 1716.

28. Ej. explicatio Epistolæ Jacobi. Germ. 4°. 1719.

29. . . . . Epistolarū Joannis. Germ. 4°. 1718.

30. . . . . Evangelij Matthæi. 4. 1721.

31. Christoph. Albrechti Laseckeri Catechetica institutio de Oeconomia & viis Dei intuitu hominū Germ. 8°. 1720.

32. Descriptio Pædagogij Regij nostri, cum admonitione parentum, qui liberos in eo velint institui. 8°. 1714. Germ.

33. Seb. Schmidij Brevis expositio in Evangelium Joh. 8°. 1716. Germ.

34. Viti Ludovici à Seckendorff Regulæ & Monita de vita rectè & christiano homini convenienter in Academiis ducenda: cum mea studiosorum compellatione 8. 1716. Edidi hunc libellum, quo tempore Pro-Rectoris munere perfungendum mihi erat studiosis Juris exemplo & verbis Viri Politici sanctiora præcepta inculcaturus ut invitarem eos ad religiosius vivendum.

35. Thesaurus animæ pro Dei cupidis. 12. 1715. Germ.

36. Christop. Matth. Seidelij Mysteriū Regenerationis, renovationis & Sancti moris acquirendi exercendiq, ductu S. Scripturæ, & in Emblemate Bombycis Spectatū. Germ. 12. 1718.

37. M. Christoph. Semleri Templum Salomonis cū figuris. 4. 1718. Germ.

38. Phil. Jac. Speneri Expositio Malefundatorū Dogmatum quorumdam Papalium. 8°. 1714. Germ.

39. Ej: Explicatio Catechiſmi Lutheri. 12. 1717. Germ
40. Ej: Neceſsitas & facultas actuoſi Chriſtianiſmi. 4°. 1721. Germ.
41. Ej: Conſiliorum Theologicorū tres tomi ultimi. 4. 1721. Germ.
42. Jo. Tauleri Scripta 4°. 1720. Germ. cum Præfatione D. Herrnſchmidij de Cautelis in lectione Myſticorū Pontificiorū obſervandis, deq erroneis Eccleſiæ Romanæ Dogmatibus ac praxibus.
43. Juſtini Töllneri Tractatio de Diebus Dominicis & Feſtis 12. 1717. Germ.
44. Wiglebij Hiſtoria Eccleſiaſtica à condito mundo ad Chriſtum 4. 1716. Germ.
45. Ej: Hiſt. emendatæ per Lutherū Eccleſiæ, cum Sermonibus ſub Seculari Solemnitate Evangelica habitis Glauchæ. 4°. Germ.

Alij libri ad varias Scientias pertinentes.

1. D. Mich. Alberti, in hac Academia Medicinæ Profeſsoris, Introductio in Univerſam Medicinam [ſecundum placita Stahliana] 4°. 1718.
2. Ej. Semiologia Hygiene, Materia Medica & Chirurgica. 4°. 1719.
3. Ej. Therapia Medica. 4°. 1721.
4. Ej. Phyſica 4. 1721.
5. Juſt. Henning Boehmeri, celeberrimi apud nos Juris Profeſsoris, Introductio in Jus Digeſtorū 8. 1714.
6. Ej. Jus Eccleſiaſticum Proteſtantium, uſum modernū Juris Canonici ſecundum Seriem Decretalium oſtendens, & ipſis rerū argumentis illuſtrans. Vol. Secundū. 4. 1717.
7. Ej. Inſtitutionū Juſtin. libri quatuor cum notis. 8°. & 4°. 1719.
8. J. S. Carl Therapia. 4°. 1718.
9. Ej. Hiſt. Medicæ Specimen 4. 1719.
10. Jo. Coccej Lexicon & Commentarius Sermonis Hebraici, & chaldaici, opera & Studio Jo. Henr. Maij cū novis Supplementis. fol. 1714.
11. Hieronymi Freyeri faſciculus Poematū Græcorū ex antiquis & Poetis recentioribus collectum 8. 1715.
12. Jo. Georg. Hoffmanni breves quæſtiones de rebus naturalibus. Germ. 12. 1720. cum Præfatione D. Herrnſchmidij, de rationes circa res ipſas naturales imbecillitate.

13. Ejusdem libellus de moribus decoris. Germ. 12. 1721.

14. Jo. Junckeri, Medici practici Orphanotrophij nostri, Conspectus medicinæ Theoretico=Practicæ Tabulis 116. omnes primarios morbos, methodo Stahliana tractandos, exhibens 4°. 1718.

15. Ejusdem Conspectus Chirurgiæ, tam medicæ, methodo Stahliana conscriptæ, quam instrumentalis recentissimorū autorū ductu collectæ, Tabulis 103. constans 4. 1721.

16. Joch. Langij Grammatica Hebraica. 8°. 1720.

17. Ej. Colloquia Latina 8°. 1721.

18. Jac. Frid. Ludovici, antea in hac Academia nunc in Giessensi Professoris Juris Speculum S. Jus Saxonicū. 4°. 1720. Germ.

19. Ej. Jus Feudale Saxonicum 4. 1721.

20. Ej. Weichbilda; quo nomine Germanici juris pars insignitur 4. 1721.

21. Jo. Petr. de Ludwig, itidem Juris Professoris in hac Academia, de jure Clientelari Germanorum in Feudis & Colonijs. 4°. 1717.

22. Ej. Scriptorū rerum Germanicarū, plurimam partem nunc primū editorum ex Codicibus Mstis. Tomi II. fol. 1718.

23. Ej. Reliquiæ Mstorū omnis ævi Diplomatum ac monumentorū ineditorum adhuc. Tomi III. 8°. 1720.

24. Christ. Otton. Mylij Corpus constitutionū Magdeburgensium cum continuatione 4. 1714.

25. Abrah. Rehfeldi Hodegus Botanicus menstruus. 8. 1717.

26. Ephemerides rerū publice actarum cum compendio earundem annuo. 4°. Germ.

27. Georg. Ern. Stahlij Opusculum Chymico=Physico=Medicum. 1715. 4°.

28. Ej. Institutio de nova Meteoroscopia. 8°. 1716. Germ.

29. Ej. de Sulphure Germ. 8. 1718.

30. Ej. Negotiū Otiosum, S. Σκιαμαχία adversus positiones aliquas fundamentales Theoriæ veræ medicæ, à viro quodam celeberrimo intentata, sed adversis armis conversis enervata. 4°. 1720.

31. Sam. Strykius de Successione ab intestato. 4°. 1719.

32. Wagneri Arithmetica. Germ. 8°. 1721.

33. Ars pingendi. 8°. 1717.

34. Bartholomæi Ziegenbalgij Grammatica Damulica s. Malabarica 4°. 1716.

Recuſi, divenditis ſuperioris editionis exemplis.

1. Juſt. Henning. Bœhmeri Jus Eccleſiaſticum Proteſtantium, uſum modernũ Juris Canonici ſecundum Seriem Decretalium oſtendens, & ipſis rerũ argumentis illuſtrans. 4°. 1720.

2. Ej. Emendationes & additamenta ad Jo. Schilteri Inſtitutiones Juris Canonici. Acceſſerunt ejusdem Origines præcipuorũ materiarum Juris Eccleſiaſtici. 8°. 1720.

3. Ej. Jus Parochiale, editio tertia auctior & emendatior. 4°. 1721.

4. Jacobi Brunnemanni Examen Juris publici. 8°. 1714.

5. Jo. Franc. Buddei, Selecta Juris naturæ & Gentium. 8°. 1717.

6. Ej. Lumen Sapientiæ. Germ. 8°. 1716.

7 - - - - — - Pars II. ~~1748~~ 1718.

8 Ej. Elementa Philoſophiæ inſtrumentalis. 8°. 1719.

9. Ej. Hiſtoria Eccleſiaſtica V. Teſtamenti ab orbe condito usq; ad Chriſtum natũ. 1719. 4°.

10. - - - - - - - - - - - Pars II. 1721.

11. Ej. Elementa Philoſophiæ Theoreticæ. 8°. 1720.

12. Ej. Introductio ~~ad~~ in Philoſophiam Ebræorũ. 8°. 1720.

13. Chriſtoph. Cellarij antiquitates Romanæ. 8. 1715.

14. Arnoldi Corvini Jus Canonicum. 4°. 1720. & 8°.

15. Jo. Anaſtaſij Freylinghauſenij Inſtitutio de recta cognitione & salutari uſu paſſionis Chriſti. 8. 1715. Germ.

16. Ej. liber Cantica antiqua & nova Sanctioris argumenti complectens Voll. II. 1721. Germ. [Vol. I. Editio duodecima Vol. II. editio ſecunda] Eorumdem Epitome. 1721.

17. Ejuſdem Compendium Doctrinæ Chriſtianæ. 8°. 1719. Germ.

18. Ejusd. Definitiones doctrinarũ Theologicarũ. 8°. 1720. Germ.

19. Ej. Sermones Populares in Pericopas Dominicorũ & Feſtorum dierum 4°. 1719. Germ.

20. Ejusdem Institutio de jaciendis Theologiæ Fundamentis. 8°. 1721. Germ.
21. Grammatica Græca Germanica conscripta 8°. 1720.
22. Institutio de Moribus decoris. 12°. 1721. Germ.
23. Joach. Langij Medicina mentis. 8°. 1718. Editio quarta, quæ in Anglia quoq typis exscripta fuit.
24. Ej. Grammatica Latina Germ. 8°. 1720.
25. Ej. Clavis Ebræi Codicis. 8°. 1720.
26. Georg. Mich. Laurentij Explicatio Epistolæ ad Philemon. 4°. 1714.
27. - - - - - - - - - ad Romanos. Germ. 4°. 1716.
28. - - - - - - - - - Prioris ad Corinthios. 4°. 1717. Germ.
29. - - - - - - - - - Posterioris ad Corinthos 4°. 1719. Germ.
30. - - - - - - - - - ad Galatas. 4°. 1720.
31. - - - - - - - - - ad Philippenses. 4°. 1720.
32. - - - - - - - - - ad Ephesios 4°. 1721.
33. - - - - - - - - - ad Colossenses. 4°. 1721.
34. Jac. Frid. Ludovici Doctrina Pandectarũ. 8°. 1714.
35. Ej. Usus Pra~~xeos~~cticus Distinctionũ Juridicarũ. 8. 1717.
36. Ej. Institutio de Civili & criminali Processu Germ. 4°. 1719.
37. Ej. De Processu Consistoriali. 4°. 1719.
38. - - - - Militari ~~[illegible]~~ 4. 1720.
39. - - - - - - - Cambij. 4°. 1720.
40. - - - - - - - Concursus Creditorũ. 4°. 1721. Germ.
41. - - - - - - - Feudalij. 4°. 1721.
42. Martini Lutheri Explicatio Jes. L. III. de Passione & Gloria christi. 12. 1716. Germ.
43. Menantis novæ Selectioresq Epistolæ. Germ. 8°. 1718.
44. D. Jo. Heinr. Michaelis de accentibus Hebraicis. 8°. 1720. Germ.
45. Philip. Jac. Speneri Consiliorum Theologicorũ quatuor partes. 1715. Germ. 4°.
46. Ej. Cogitata de Institutione Cathechetica. 12°. 1721. Germ.
47. Sam. Strykius de Cautelis ~~Instrumentorũ~~ Testamentorũ. 4°. 1716.

48. Ejusdem Usus moderni Pandectarū Specimen. 4°. 1717.

49. Ejusdem Continuatio hujus operis. 4°.

50. . . . Continuatio altera. 4.

51. . . . . Continuatio tertia & quarta. 4°.

52. Ej. de Cautelis Juramentorū. 4°. 1719.

53. Jo. Sam. Strykij de Jure Sabbathi. 4. 1715.

54. Just. Töllneri Collectio Dictorum Biblicorū, cum historia dierū festorum 12°. 1717. Germ.

55. Via felicitatis. 12. 1719. Germanice.

56. Historia Evangelij ad Indos propagati. 4°. Germ.

Meæ Scriptiones

~~1. Omnia & in omnibus~~ 1714.

1. Omnia & in omnibus Christus ex Luc. 1. 39. - 56. 12°. Germanice

2. Quatuor & viginti ratione officij erga pauperes observandi. 12°.

3. Programmata. 8°. Latine.

4. Quotidiana Renovatio. 12. ex Eph. IV. 22. 28.

5. Spiritus Christi. ex Rom. VIII. 12 - 17. 12°.

6. Gratia Domini nostri Jesu Christi. ex Luc. V. 1. 11.

7. Deus amor. ex 1. Joh. IV. 16. 21.

8. Jesus Christus Lumen gentiū & Gloria Israelis ex Luc II. 22. 32.

9. Nexus legis & Evangelij ex Matth. XXII. 34. 46.

10. Sermo de Fide, via consequendi Spiritū Sanctū. ex Act. X. 34. 48.

11. Beatitas venientiū ad magnam illam cœnam & panem in regno Dei comedentium. Luc. XIV. 16. 24.

12. Legitima Salutis nostræ consummandæ exspectatio. ex 1. Pet. V. 6. 12.

13. Sancta & Secura via Fidei in Christiano homine Evangelico. 24.

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14. Sermones de Poenitentia. Vol. II. 4°. Germ.

15. Nicodemus, s. de metu hominū. 12°. recus.

16. Tentatio nū Christus in nobis sit? II. Cor. XIII. 5.

17. Animus Peccatorū conscientia anxius & contritus. ex Luc. VII. 36. 50.

18. Rectus Temporis usus. ex II. Cor. VI, 2. & Eph. V. 16. recus.
19. Dilectus filius coelestis Patris, in quo hic acquiescit. ex Matth. III. 13. 17.
20. Nominis Jesu praeclara significatio, rectus usus, & plena εὐλογῆς, & vitae vis ex Matth. I. 21.
21. Praeparatio ad Solennia Pentecostalia. ex Apoc. XXII. 17.
22. Incitatio ad plenam Fidem, proposita Jesu Christi gloria, ex Matth. VIII. 23. 27.
23. Publici Sermones de Passione Jesu Christi secundũ expositionem Evangelistæ Marci. 8°. recus.
24. De Precatione, 24°. saepe editus libellus. ~~24°.~~

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25. Christus nucleus S. Scripturæ. 12°. recus.
26. Experientia gloriæ Dei. ex Deuter. XXXII. 39. 40. 12°.
27. Brevis Institutio de Renovatione. ex Rom. XII. 1. 2. recus.
28. Gradus æternæ Gloriæ. ex Matth. XX. 20. 23. recus.
29. Bonitas Dei, & Securitas sub umbra alarũ ejus [parata] ex Psal. XXXVI. v. 8°. recus.
30. Animus resurgentis ex mortuis Jesu. ex Jo. XX. 17. recus.
31. Dictum Pauli 1. Tim. I. 15. tanquam Nucleus [S. Scripturae] recus.
32. Prudentia filiorũ lucis, ex Luc. XVI. 1. 9.
33. Divina animi commotio. ex Act. II. 37.
34. Gradus fidelitatis in curando opere Dominico. Matth. XX. 1. 16. 12°.
35. Discrimen justificationis sui, & Veræ Justificationis. ex Luc. XVIII. 9. 14.
36. Pastus Agniculi Dei. ex Joh. X. 12. 16.

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37. Idea Studiosi Theologiæ. Germanicè 12°. 1717. recusa.
38. Positiones Hermeneuticæ. 8°. 1717. Latinè.
39. Epistola de Christiana Simplicitate Dei filiorũ. ex II. Cor. XI. 3. 24°. Germanicè
40. Quæstio omniũ gravissima, Christianæ juventuti proposita. ex Psal. 119. v. 9. 12°.
41. Vera animi poenitentia ex Deuteron. V. 29. 12°. recus.

42. Christus verũ nostrũ lumen & Jus ex Luc. XIX. ~~44~~ 41. 48. 12°.

43. Brevis Institutio de eo quod possit fieri ad Deum conversio, & institui actuosus Christianismus: qua ex Scriptura vulgare illud quidem, sed inane ad fictum ἀδύνατον refugium, refutatur. 12°. recus.

44. Insistenti docendi munus Christo propositus finis. ex Act. XXVI. 17. 18.

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45. Monita Pastoralia Theologica. Germanicè 12°. recusa

46. Christi delectatio apud nos, nostraq apud Christum. ex Joh. I. 1. 4. 12°.

47. Paterna adhortatio juventutis universæ, quæ in Scholis Glauchensibus instituitur. 24°.

48. Fides in Dominũ Jesum. ex Joh. II. 1. 11.

49. Institutio de usu Vaticinij Christi, extremũ judiciũ prænunciantis. ex Matth. XXV. 31. 46. 12°. recus.

50. Quinq quæstiones de Ordine Salutis adipiscendæ cum aureo A. B. C. recus.

51. Susceptio Christi sub exemplo recipientium atq repudiantiũ illum. ex Matth. XXI. 1. 9.

52. Causæ Speratæ beatitatis nonnullorũ, & formidatæ damnationis multorũ externæ Ecclesiæ Societati sese adjungentium. ex Joh. III. 16. 21.

1719.

53. Publici Sermones de Passione Christi secundũ historiam Evangelicã Johannis. 8°. recus. Germanicè.

54. Depulsio timoris per plenũ amorem. ex 1. Joh. IV. 16. 21. 12°. Germ.

55. Conversio ad Deum sub externis calamitatibus. ex Luc. XVII. 11-19.

56. Hominis ad Dominũ Jesum deductio ex Marc. VII. 31-37. 12°.

57. Exhilaratus, nascente Christo animus humanus. ex Luc. II. 1.-14. recus.

58. Precũ summa necessitas, vera indoles & fructus præclarus, ex Joh. XVI. 23. 30.

59. Fidei beatitas & actuosa ratio. ex Luc. X. 23.-38

60. Desideriũ fidelium quo in Christum feruntur. ex II. Cor. V. 8.-9. 8°.

61. Miseria ~~eorũ~~, illorum, qui frustra ad cœnam Domini se passi sunt invitari. ex Luc. XIV. 16.-24. 12°.

[illegible]

[illegible] Dei conservatio [illegible]

[illegible] ex Matth. IX. 9-13.

[illegible] ex Luc. XII. 1- [illegible]

[illegible] ex Luc. XI. 14.

[illegible]

62. Expositio loci Matth. XX. 16. Multos vocatos sed paucos electos esse. 12. recus.
63. Summum animæ pretium. ex Marc. VIII. 36. 12°. recus.

1720.

64. Sermones diebus Dominicis & festis habiti in unũ volumen collecti. 4°. repetita editio Germanica.
65. Vocatio ad magnam Domini cœnam ex Luc. XIV. 16.-24. 12°. Germ.
66. Monumentũ Nassovio-Idsteiniense, complectens duos Sermones in illa regione habitos, ductu Jes. VIII. 9.-15. & Matth. IX. 9.-13. His præmissa est Admonitio fraterna, qua Ministros Evangelicos ejus tractus ad fidelem muneris administrationem excitavi.
67. Gaudiũ quod in cœlis est, uno se peccatore ad Deũ convertente. ex Luc. XV. 1. 16.
68. Humanitas Domini Jesu in suscipiendis peccatoribus. ex Matth. IX. 9.-13.
69. Necessaria sui exploratio ante usum S. cœnæ ex 1. Cor. XI. 23.-32. recus.
70. Justitia & robur in Domino ex Matth. IX. 1.-8.
71. Animus Heroicus Fidelium ex Luc. XII. 1.-5. Sermo sacer jussu Principis Anhaltini habitus.
72. Votum sub novi anni auspiciis, ductu loci Paulini Galat. VI. 15.-16.
a 74. Præparatio ad diem nascentis Christi memoriæ dedicatum. ex I. Joh. V. 20.
b 73. Præparatio ad Sacra Pentecostalia ex Luc. XI. 13.
75. Doctrina de Principio Christianæ vitæ. 12°. Germanice sæpius recus.
76. Voluntas Dei secundum legem & Evangelium ex Matth. XXII. 34.-46. 12°.
77. M. Georg: Jo. Henckenio exstructũ monumentũ, constans sermone Funebri & vitæ ejus curriculo. 8°. Germ.

78. 1721.

78. Sermo funebris in obitum Joannæ Eleonoræ, filiæ Rev. Wieglebij, in Glauchensi cœtu ministri Evangelici. ex Matth. IX. 24. Quia vitæ curriculum, quod paucis annis puella emensa est, memorabile erat, maxime sub finem ejus & in morbo [quod supra recensui] hujus libelli exempla

discipulis nostris utriusq; Sexus, finita lustratione, distributa sunt.

79. Unum quod necessarium sit, nempe ut ex voluntate Dei agere discamus. In Academia Ienensi habitus Sermo. Psal. 143. 10.

80. Sancta & Secura fidei via Christiani hominis Evangelici. recus.

81. Praeveniens hominem Dei gratia, coram Principe Dessoviensi, & cognatis ejus habita Oratio. Luc. 7. 11-17.

82. Quotidiana renovatio ex Ephes. IV. 22.-28. recusa

83. Welleri Epistola de Methodo studij Theologici. 8°. quod opusculū ex ejus operibus primum separatim excudi curavi. Erat is Lutheri domesticus, & ex ejus mente amico scripsit de hoc argumento. Praecipuū est, quod diligentissime commendet ~~eo~~ conjunctum cū serijs precibus S. Scripturae studiū; à quo cum paulatim recesserint non paucae Academiae, nec aequo animo ferant, nos adeo divino Verbo nixi; ad confirmandos & excitandos auditores nostros in lucem denuo protulimus hoc disciplinae Lutheranae monumentum, ut viderent, quaenam illa arma sint, quibus tantum effecerūt primi Ecclesiae emendatores, quantum nemo ex posteris, licet hi non minus illis ab artibus humanis fuerint instructi.

84. Oratio Jubilaea de Reformatione Academiarū Evangelio digna, per B. Mart. Lutherū coepta & posteris commendata. Hanc in Solenni Panegyri habui, paulo antequam Ecclesiae Evangelicae Solennia Secularia celebrarentur anno 1718. die 12. Julij, cum annuū Academiae hujus regimen successori essem traditurus. Ostendi initio, non reperiri facile quidquam Academijs corruptius, regnoq; Dei repugnantius. Plures Doctores pigere de bonitate Dei in Cathedra ~~fr~~ verba facere; taedere studiosos de clementia ejus salutisq; hominū desiderio audire & institui qui eruditionis audiant sectatores, plerumq; ignorantia voluntatis divinae & profano salutis suae contemtu gloriari, sibiq; ~~ex universa~~ eo unice sapere videri. Gymnasia Sanctitatis mutata in palaestras impietatis, in quibus Dei se odio impleant ~~auditores~~ Athletae, omniq; ipsius amore abjecto, strenue id agant, ne quid illi in ipsis placeat gratumq; sit. Ita animos suos plerosq; fere in hac officina formare, ut nulli usui sint Deo, nihil ejus gratiae consequantur aut possideant, ab ejusq; obsequio se, quam longissime id fieri possit, subducant;

ad omne vero impietatis, vitiorū, flagitiorum Scelerumq genus sint expeditissimi, nihil insuper inter ipsos & Ethnicorū pessimos intersit. Hinc etiam illos, qui Scientiæ apparatum aliquem consequuti sint, eo deinceps haud aliter quā ebrium gladio, in majorem sui aliorumq perniciem abuti. Postea necessitatem corrigendi Academias demonstravi rationibus & testimonijs cordatorum virorū. Tum docui qualem Academiarū emendationem suscipi oporteat: talem scilicet, quam comitetur Scholarū & Gymnasiorum, in quibus adolescentes ad altiora studia præparari solent, meliorem in statum transmutatio: qua singularis cura impendatur præparandis ad functiones Scholasticas studiosis: qua Professores haud alij constituantur, nisi qui præter eruditionem solidam, & ad docendum dexteritatem, ingenuæ pietatis speciminibus spectati sint, ne plus pravo exemplo juventuti noceant, quam doctrina prosint. Non male forte dicere aliquem, hoc unū depellendis Academiarū morbis sufficere, si non alij præponantur studiosis, nisi tales, quorū illi doctrina doctiores, vita meliores reddantur. Item hoc opus esse ut ipsi Professores, sine ullo ad privatum commodū respectu, sat multos bona mente ac dotibus naturæ præditos, eosq sive pauperes sive divites, ex auditorum numero seligant, in quos præcipuam insumant curā, quosq, ut felicioris profectus discipulos, Academicis laboribus præparent & adsuefaciant; quo nunquam desint, quos tuto & secundū conscientiam commendent, quoties novus Professor adsciscendus, vel ad complures alias gravioris momenti functiones aliquis opera ipsorum provehendus fuerit. Hac enim ratione quasi duplicem præstituros Deo ac Magistratui in munere sibi demandato fidelitatem. Primo enim per omnem vitam verbis & factis ætatem præsentem & ipsos adjuturos; deinde profecturos etiam quanti in ipsis, posteritati, atq in discipulis, quibus Scientiæ ac Sapientiæ commisissent thesauros, post fata quasi superstites futuros. Sic fore, ut non tantum emendentur Academiæ, sed etiam in flore, quem semel nactæ sint, in annos venientes conservētur. Ita sine magno apparatu

Seminaria sua in Sinu quaſi fovere poſse Academias, quarum fructus ipſæ quidem primæ non immerito in Sui conſervationem percipiant, alijs tamen non denegent omninò. Interim me non eam optare Academiarū conditionem qua Profeſsores tantum Selectiores diligant auditores, reliquos negligant; Sed qua Studioſi omnes atq Singuli à Profeſsoribus non aliter ac filij à parentibus amentur. Id etiam poſtulari, ut unicuiq Studioſorū via ac ratio ſtudiorum exacte præſcribatur, idq non Semel tantum fiat, Sed toties iteretur, quoties novis quilibet conſiliis ac monitis habuerit opus: item hoc, ut diſciplina Academijs, Si illa unquam fuerit, reſtituatur. Plurima Supereſse, quæ non debeant, Soleant tamen impunè fieri. Neminem otij Sui fœdiſsimi, & peccatis varijs contaminati, cogi rationem reddere: nullibi in ebrietates, in comeſsationes, in ſtultiloquia, in Scurrilitates, in obſcœnitates & alia plura ejus generis vitia animadverti. Antequā in publicū erumpens malitia pœnarū frænis ac repagulis coerceatur, fieri multa poſse, vel debere potius, quibus juvenes genio Suo indulgentes, in ordinem redigantur, & mentem induant meliorem. Patrum Academiæ eſse omniū atq Singulorū, non modo exemplo vitæ integerrimæ Studioſis omnibus prælucere, Sed etiam quovis dato tempore, eos ad animæ Suæ curam non minus quam ad diligentiam in ſtudiis adhibendam excitare, venerationem erga Deū ac Verbum ejus Sanctiſsimū illis inſtillare, paternoq affectu viam oſtendere, quæ ineunda Sit, Si curriculi Academici metam attingere, & in illo ætatis Suæ flore verū ponere fundamentum cum proſperitatis temporariæ tum Salutis æternæ cupiant. Præterea fieri non poſse ut juventus academica non corrumpatur, Si omnibus in angulis occaſiones & Inſtrumenta luxuriei tolerentur, nec corruptoribus juventutis auctoritate publica reſiſtatur. Porrò deeſse in Academiis Verbi divini Singularem æſtimationem ac Venerationē, tractatione illius Seria, aſsidua Viridaq, obſequio item fidei, & omni vivendi ratione comprobatam: deeſse amorem illum fervidum Jeſu Chriſti non tantum omnes theſauros Sapientiæ ac notitiæ abſconditos in Chriſto quærentem, Sed etiam ratiocinationes omnemq Sublimitatē

quæ sese extollit adversus Dei cognitionem, evertente, & in captivitatem redigentem omnem cogitationem ad obediendum Christo: deesse concordiam, qualem esse inter membra ejusdem corporis conveniat, quæ ad commune omnium bonū aspirent, de rebus Academicis in melius mutandis, omnes pari cum ardore deliberent, deliberataq; alacriter exsequantur: deesse ~~illud~~ Sacrū illud charitatis vinculum, quo Academiæ universæ inter se conjunctissimæ esse debeant; unde fiat, ut quod bene dicatur, Scribatur, agatur alia in Academia, id sæpius in alia male condemnetur, & ut Hæreseos saltem Schismatis Suspicione ij onerentur, qui nullam Evangelicæ doctrinæ mutationem aut corruptionem, sed ejus potius incorruptam disciplinam, suiq; & aliorū ex illius præscripto emendationem meditentur, & pro ratione muneris strenue omnibus inculcent. Eundem Spiritum Jesu Christi omnes Academiarum Evangelicarū Professores animare debere, ut, quia Universitates audiant, ad universi generis humani emolumentū ac Salutem æternā procurandam, unanimi studio concurrant. Sed Spiritū illum Christi deesse, hinc, hinc illā insaniam circa quæstiones ac pugnas de verbis, ex quibus nascatur invidia, lis, maledicentia, Suspiciones malæ, perversæ exercitationes hominū mente corruptorū, & qui privati sint veritate, & quæstui habeant pietatem, vel omnē potius vivendi rationem, & ipsam quam publice sustinent provinciam. Hactenus de desiderata Academiarū emendatione; quas querelas cum Subjectis votis nolit Deus frustra publicatas esse!

Habes igitur indicem laboris peracti huc usq; in officina nostra Typographyca, fideli publicæ utilitatis & muneris nostri in spargendo divini Verbi Semine administra. Non potest heic recenseri, quot libelli his sacris usi fuerint ad ~~[illegible]~~ ineūdū Salutis curriculum; idq; postea liberis & coram testati sint. Horū numerū licet ingens sit, non accedere tamen credimus ad illorum multitudinem, qui sub sua emendatione, quam inchoarunt vel prosecuti sunt duce hac Scripta voce, nobis non innotuerūt. Quod quidem ad nostros libellos attinet, nihil in hac narratione nobis tribuimus gloriæ, ut pote qui agnoscimus, hanc Soli Domini benignitati deberi; negari tamen non potest, voluisse Deū uberrime fortunare Scriptiunculas

iſtas nullis artis humanæ lenocinijs ornatas, sed à Simplici Chriſti & Apoſtolorum oratione fideliter derivatas, quibus divinū verbum temporibus, moribusq; noſtris candide adhibetur.

Illud ipſum, nempe divinū Verbum, Singulari modo per Germaniā ab aliquot annis longe lateq; vulgatur, venitq; etiam in manus pauperrimorum. Cœpit anno 1712 curante Illuſtri Canſteinio, ut in Superioribus literis indicavi, edi heic vili pretio divendi Novum Teſtamentum, & integra etiam Biblia; illud cū Pſalmis Davidicis, qui quintæ ejus editioni & Secutis adjecti Sunt, duobus, hæc pro diverſa libri magnitudine & conditione chartæ, Septem, novem, undecimve Groſſis Miſnicis. Sacros hos libros utriusq; Inſtrumenti Sine ceſſatione huc uſque imprimere perreximus, emiſſis in lucem poſt annū 1714. Novi Teſtamenti, octodecies hoc temporis intervallo recuſi, Octoginta Septem millibus, integrorū Bibliorum formæ majoris, quæ vulgo octava vocari Solet, novies editorum, quadraginta quinque, minoris autem, duodecimalis dictæ, undecies exſcriptorū, quinquaginta quinq; millibus exemplorū. Præter ea Novi fœderis & Pſalterij eadem forma iisdemq; typis, quibus minora illa Biblia, quatuor editionibus Sex millia Exemplarium vulgata Sunt. Pretij ratio ea est, quod ipſe judicabis, ut minui nequeat. cum charta & merces Solvenda Typographis, & ei qui exemplaria diſpenſat, impendendisq; commercio literarū Sumtus id fere abſumant. Quod reliquū vero est, adſervatur, quo novi typi fundi poſſint, veteribus tractu temporis hebetatis. Indicavit Illuſtriſſ. Canſteinius in Præfatione editionis majoris, confecti typis conſiſtentibus pro univerſo libro, quæ anno 1717. abſolvebatur: paraturos nos tot typos, quot codici toti, minori quoq; forma Sicut majori exſcribendo, Sufficerent. Fuimus etiam in hoc ipſo negotio tribus jam annis & quod excurrit occupati, nondum vero illud potuimus abſolvere: fore tamen Speramus, ut divina adgubernante Providentia, interjectis aliquot menſibus, ad optatum finem perducemus. Interim perreximus excudere codicem hac forma, eosdem typos, diverſi

plagulis adhibentes. Vix autem tot procudere exemplaria potuimus, quot expetita sunt. Sæpe ex pluribus Germaniæ oppidis & vicis adlatæ sunt epistolæ, quibus alius centum, alius ducenta alius plura exempla sibi asservari jussit. Sed plerisque vix decimam expetitorum exemplorum partem mittere potuimus. Tanta fuit ad ædes, in quibus venduntur, accurrentium turba, ut anno 1715. fores aliquando claudi oportuerit, ne quis amplius pecuniam obtrudendo, exemplaria aliis reposita, vendenti extorqueret.

Subit animum lætitia dum hæc scribo cogitoque quantum hominibus, præsertim egentioribus, tam larga divini Verbi communicatione allatum sit adjumentum ad agnoscendum colendumque Servatorem, cujus antea plerique incredibili ignorantia tenebantur. Diligentius nunc domi non solum legitur Sacra Scriptura, sed evolvitur etiam à plerisque utriusque sexus auditoribus sub ipsa concione & institutione Catechetica. Accendit hoc Illustriss. Cansteinii exemplum cum aliis in locis tum in Dania bonorum virorum studium ad tentandam simili ratione Verbi divini publicationem. Itaque illustris Societas, quæ docendæ in India Veritati Evangelicæ prospicit, adjuvante & volente Rege Novum Testamentum separatim, & integra Biblia eadem forma typisque fere iisdem semel atque iterum excudenda curavit, & exemplaria æquissimo pretio vendi jussit.

Inflammet pater cœlestis, qui solus omnia potest, inter alios etiam populos, viros pios & bonorum suorum terrestrium participes, ut suæ quisque nationis hominibus de hoc egregio verbi divini Thesauro prospicere adlaboret, ut quilibet salutis suæ cupidus, hunc animæ cibum comparare sibi possit; adeoque veluti mare undis, ita terra universa cognitione Domini repleatur.

Cœpimus quoque instinctu & sumptibus virorum quorundam illustrium typis exscribere totum Codicem sacrarum literarum, Sclavonice olim redditum, nunc correctum Bohemorumque intelligentiæ aptatum. Quo Thesauro gentem Bohemicam tam in regno hujus nominis, quam in Hungaria degentem, & alios hujus linguæ peritos, speramus nos valde exhilaraturos, adducturosque ad Sancti~~tatem~~iorem divinorum oraculorum usum.

Defuit huc uſque calamitoſiſſimis hominibus libertas recudendi sacros libros, vel alibi editos introducendi in patriam.

Populo non minus inopia præſidiorum ſalutis laboranti, qui Eſthoniam Livoniæ partem colit, hæc ſuppetendi optata nuper nobis contigit occaſio. Miſſo juvene, diſcipulo olim noſtro, ſacer illius provinciæ ſenatus petiit à nobis ut librum quendā Eſthonice illius juſſu ſcriptū excuderemus. Morem igitur illi geſſimus, juvene illo, qui cum amicis alumnis antea noſtris, conſilij autor & inſtimulator fuerat, Correctoris partes adminiſtrante. Eſt in illo libro Catechiſmus, Evangelica hiſtoria, quantam quotannis veteri inſtituto pro concione explicare ſolemus, cum excerptis ex Epiſtolis Apoſtolorū locis, carminibus, inſtitutione deprecando. Jam ſudant nonulli ejus tractus miniſtri Evangelici in vertendis ſacris ſcripturis, quas etiam typis promulgare promiſimus.

Præterea juvenes nonnulli Bohemicæ linguæ gnari, cum heic ipſi divinæ Veritatis ſenſum percepiſſent, cupientes aliquid ex his bonis patriæ impertire, tranſtulerunt aliquos ſermones heic habitos in hanc linguam, exſcriptosq; typis in Hungariam ad ſuos, Huſſitarū Bohemicorū poſteros, jam Evangelicos, miſerūt.

Exempla laudatæ in ſuperiori Epiſtola editionis Novi Teſtamenti Græci ex veteri ſermone in vulgarem tranſlati, adhuc redimūt Græcæ gentis mercatores, ad Nundinas Lipſienſes quotannis profecti, eaq; ſecum auferūt ad populares: à quibus etiam valde expeti dicunt Veteris Teſtamenti editionem, quam ipſi promiſimus, ſi quis inter ipſos ejus verſionem pro vulgi captu concinnare vellet.

Eſt inter recenſitos ſupra libros opuſculū, cujus inſcriptio hæc eſt: Ultimæ horæ nonnullorū Evangelicæ doctrinæ addictorū hominū, qui proxime præteritis annis vita beate defuncti ſunt. Ab initio reſuſcitati noſtra ætate ſtudij, ſanctioris vitæq; vere Chriſtianæ hujus exempla plurima quibus probatur illius facultas & beatitudo, contigerunt. In primis exitū ex hac vita multi nacti ſunt admirabilem, indicijs præſentiſſimi Numinis, & ejus gratiæ ſingularis. Vellem ſane nos ſtatim à principio ejus documenta quædam collegiſſe ad futuri populi uſum & in teſtimoniū feraciſſimi bonis temporis noſtri, atq; hoc modo aliquid ex præſenti ubertate pro ſublevanda futura forſan in his locis penuria recondidiſſe. Sed ſuperiori anno

demū hoc consilium in mentem venit, quod ab illo tempore exsequi cœpimus. Prostant nunc duo volumina; Singulisq annis novum adjicere decrevimus. Ratio tractationis eadem fere est ac in tuo libello, quo beatæ filiæ Vitam exponis. Lætatus Sum inter cætera, legisse illum librū Arndianum de vera pietate, lectumq ad Vitæ actum retulisse. Hoc Scriptum nostra ætate tantos fert fructus, quantos toto Seculo non ediderat, innumerisq editionibus in usum hominū revocatur.

Curam colligendi pia ejusmodi exempla Suscepit vir illustrissimus, Comes Henckelius, vir Sanctitatis exercendæ & propagandæ studiosissimus. Hic initium quoq fecit exemplo cl. D. Brayi, Angli, congerendi historiam Martyrum: in quam referet Selectiora exempla, petita ex omni ævo, maxime vero ex illo tractu temporis, quo Pontificij, reductæ in Ecclesiâ antiquæ Veritatis professores atrocissimis Supplicijs è medio Sustulerūt. Magna hujusmodi narrationi & mentioni profusi pro credita Veritate Sanguinis Vis inesse Solet, ad excitandum incitandumq studium Sancti pijq moris. Statuimus libro mediocrem formam, ut comparari à Vulgo & usurpari possit. Ignoramus in quæ tempora nos aut posteri nostri possint incidere, turbas jam palam agitante clero Pontificio, & Summa imis potius miscere molientis quam pati frenū injici Suæ licentiæ & libidini invadendi nostrorū bona & libertatem. In Palatinatu, provincia Germaniæ, unde perfugi homines multi in Americā Vestram delati Sunt, ferociter adhuc Sæviunt Pontificij, conati adimere Evangelicis ædes Sacras, intervertere reditus ministrorū Ecclesiæ, & quocunq loco modoq possunt Vim inferentes; quæ violentia longius provecta esset, nisi principū Evangelicorū intercessio & mandata Imperatoris eam paullum cohiberent. Ne dicam de Machinationibus eorundem in alijs regionibus à quibus antea publica lege prohibebantur, & de reliquo adparatu imminentis Germaniæ nostræ Dei Vindicis. Huic igitur occurrere homines, cum cæteris ejus Servis docemus, & quo Vox nostra penetrare non potest, ut qualiacunq Scripta eò deferantur, & efficiant, cui destinata Sunt, negotium, laboramus.

Certe hic est præcipuus finis, cui velificatur Typographia & libraria nostra; Sicut vel prima occasio eam erigendi ostendit. Quid insuper commodi in reliqua instituta nostra inde redundet, grata mente accipimus.

De Pharmacopolio nostro hoc accipe: medicamenta ejus passim cupide & bono cũ Successu adhuc usurpantur. Proxime à Russis & Polonis ~~& Polonis~~ quibusdam petitum fuit, ut ea adhibendi modum Russicè & Polonicè describamus; quod facturi Sumus.

XII.

Prædicamus autem divinam Providentiam, quæ effecit, ut tot tantaq; Septennis hujus intervalli onera Sustinere potuerimus, flexitq; animos hominũ ad porro Succurrendum nostræ necessitati. Certe Sicut hanc in illo posueramus fiduciam; ipsum pro benignitate Sua, nos in progressu institutorum nostrorũ non derelicturũ; ita Sane spem hanc liberaliter implevit. Licet enim numerus cibum capientiũ, & mercedem pretioq; pro operis poscentium valde Succreverit; Sic tamen nobis præsto fuit largitas illa Superna ut ne dura quidem ejusmodi intervalla, qualia olim, fuerimus experti. Deus enim pro bonitate Sua, ubiq; tantum exhibuit quanto opus erat. Omnia ejus rei exempla & dona faventium huic instituto hominũ, porro exponere & publicare, uti in illo libro de Vestigiis Viventis adhuc Dei, repetitaq; aliquoties ejus continuatione factũ est, magni laboris & diffusiorum voluminũ foret, quorũ compositio me à magis necessariis negotiis esset prohibitura. Speciminis loco & in argumentũ, Deũ in hac Sua Providentia circa hoc opus hucusque constanter perrexisse, jam pauca exempla ex magna copia in mediũ proferam, principio ducto ab anno 1709. in quo desiit narratio Superioris libri.

1709.

Ex feminæ nobilis testamento, in quo Supplectilem Suam legaverat, hac divendita, mille Sexcenti & decem Imperiales, quos Thaleros apellamus, in Orphanotropheum tractu temporis redundarunt.

Amicus quoq; ex Anglia quindecim libras huc transmisit.

Hamburgo currus publicus attulit centũ Impe-

XII

1769

riales, eo, qui eos dabat, nomen & locum, quo degeret, reticente. Item deinde intra aliquot annos Sexies centum, ter ducentos Imperiales, quater quinquaginta, & Semel Septem ac Septuaginta aureos, quos Vulgo Ducatos Vocant, donavit: quod liberale munus nobis Sub ædificatione, quam his annis Susceperamus, Singulari adjumento fuit.

Quædam fœmina Viginti duos Imperiales & duodecim Grossos Misnicos, primũ locati domus pretium, & vir quidam duodecim Imperiales, primũ reditũ aditi muneris, dedit.

Fœmina Comes ducentos Imperiales exhibuit, quo tempore in quadã versabamur inopia. Equidem jam advehebantur ligna construendo puellarum habitaculo, cum nondum Suppeteret pecunia, qua redimi debebant.

Ex Vienna Evangelicæ Religioni deditus vir ducentos Imperiales ministravit.

Quinq & quinquaginta Imperiales ex Lutetia Parisiorũ à L. Barone qui exactis hic aliquot annis, illuc iter ingressus fuerat, adferebantur.

Mercator Venetus, Sacris Evangelicis addictus, in decem annos legatam Summam trecentorũ, quos vocant, Ducatorũ current. secundo Solvebat, quod etiam per octo insequentes annos fecit.

Fœminæ aliquot nobiles centum & octodecim; princeps vero fœmina centum & Viginti; & princeps aliquis vir ducentos Imperiales dono dedit.

Ab exercitu fœderatorũ in Flandria, mittente præfecto aliquo, viginti Imperiales advenere.

1710.

Principes viri, alter quingentos & Septuaginta, alter ducentos & quinquaginta Imper. transmiserunt.

Vir nobilis trecentos Imper. à mortua conjuge legatos ex Magdeburgo, & ex Vienna alius, addictus Religioni Evangelicæ centũ & octodecim Imperiales transmisit, cum Epistola, in qua hoc erat: amicos quosdam

Dei & egenorū hominū amore, & lætitia, quam ex Deſcriptione Inſtitutorum noſtrorū cepiſſent impulſos, ducti loci Paulini 1. Cor. XVI. 2. Singulis diebus Dominicis Symbola conjicere cepiſſe in uſum Orphanotrophei noſtri; unde hæc Summa provenisset. Iſta vero collatio, quæ Secundo Sexaginta Septem, tertio quinquaginta Subminiſtravit Imper. viro illo, qui forte ejus curator fuerat, Vienna abeunte ad provinciam Suam, ceſſavit.

Idem Simul novem miſit aureos, donū miniſtri Evangelici in Tranſylvania.

Senator quidam Anglicanus quinq & viginti libras miniſtravit, motus, ut Scribebatur, certiſſimis divinæ Providentiæ documentis, quæ in his inſtitutis deprehendiſſet.

A Promontorio bonæ Spei Scheda Boruſſi cujusdam allata fuit, qua quinq & quadraginta Imp. Belgici Orphanotropheo aſſignabatur.

Semel iterumq Judæus ad nos acceſſit dicens, Se in mandatis habere, ut donatum à nonnullis viris Christianis, qui ignorari vellent, pecuniæ Summam nobis Solvat, deditq primo trecentos, Secundo quadringentos Imperiales.

In pixide, quæ Sub introitu Orphanotrophei conſpicitur, Scheda reperiebatur, cui tres Imp. involuti & hæc Verba inſcripta erant: mulier quadraginta & octo annos nata, cum, magna Sanguinis copia ex ore profluente, mortuæ Similis jam jaceret, nec ullum amplius prodeſſet medicamentum, parata in Orphanotropheo eſſentia dulci, revaluit; itaq in grati animi teſtimoniū hoc munuſculū Orphanotropheo offert.

Medicamento eodem Sanatus homo triginta Imperiales Doctori Evangelico dedit, qui illos ad nos deferri curavit.

Hoc anno miniſter Regis noſtri jugera quædam in agro Hallenſi Sita, emendis pro Diſcipulis noſtris libris dicavit.

Princeps quidam teſtamento præcepit, ut mortua conjuge, Sex mille Imper. Orphanotropheo exſolverentur.

1711.

Allatum fœminæ principis donum fuit, quod centū & quinquaginta Imperialibus conſtabat.

Dynasta quidam Silesius septingentos Imperiales cū annulo, qui propter insignem Adamantem pro centū & quinquaginta Imperialibus venditus fuit; & alius, divenditis Candelabris argenteis & ornatu capistrorū equinorū, pretiū cum non vulgaribus quibusdam monetis, & insigni annulo largitus est.

Canonicus quidam Magdeburgensis sub mortem jussit vendere acervū frumenti, & nobis pretium, quod quadragintorū sex & octoginta Imperialiū erat, donare.

Præfectus militum in Saxonia inferiore, cum statuisset nobis legato mille Imperiales relinquere, hos nobis dum in vivis esset maluit tradere.

Alius dux bellicus donavit bis mille Imperiales.

Nobilis Matrona ex Anglia quinq; & viginti libras transmisit.

Accedebat etiam hoc anno ad me sub vesperam vir gravis, dicebatq;: se ante aliquot annos cepisse consilium aliquid in pios usus impendendi; hoc se nunc donaturū Orphanotropheo, & simul exhibuit centū Imperiales, promittens se adhuc semel rediturū. Hæc summa nobis sub summa egestate obtigit, eoq; major causa exstitit Numen laudandi ac prædicandi divinā Providentiam. Interjecto tempore idem attulit centum, & paulo post centum & quinquaginta Imperiales, sed renuit nomen suum indicare.

Tradebantur quoque novendecim aurei cū literis, quibus itidē ignotus vir nunciabat: se in aciem jam proditurū, ac ideo se & uxorem quam gravidam relinquerat, quæ & Orphanotropheo multū boni deberet, precibus nostris commendare.

Nobilis fœmina ex Saxonia inferiore misit centū & octo Imperiales, & Amstelodamo ducentos accepimus Florenos Belgicos, quos quidā Orphanotropheo legaverat.

Divini Verbi minister, nato sibi filiolo, quinquaginta Imper. donavit.

1712.

Ducentos Imper. fœmina Princeps; Dynasta quidam centū sex & quadraginta; alius centū & quadraginta quinq; cum pretioso annulo, quem pro centū & octoginta Imperialibus vendidimus; & minister quidam Evangelij ex Saxonia inferiori Adamantem transmisit, venditū pro trecentis Imperialibus, donatū ab homine quodam, quem in spiritualibus

anguſtiis laborare ſcribebat.

Alius Evangelij Doctor ex urbe Moſcua centū & quadraginta ſeptem Imper. quos in ædibus Legati cujusdam, in aula illa commorantis, acceperat, miſit.

Hoc anno primos reditus ~~accepimus~~ percepimus ex legato à Caſtelli Madeburgenſi Præfecto mille Imperialium Summa; & ex legato degentis in Anglia amici Septuaginta quinq; Libræ Orphantropheo obtigerunt.

Nobilis quidam vir Megapolitanus, voti cujusdam compos factus, dedit quinquaginta Imperiales.

Miniſter Evangelicus ex certa civitate Imperiali miſit Epiſtolam, quam in Suggeſtus Scala invenerat, Orphanis Hallenſibus inſcriptā. In ea erant duo aurei nummi & annulus.

Alius filiolæ peculium, Imperialem viginti & unū groſsum; & pauper quidam Theologiæ Studioſus, cum à Patrono decem Imper. accepiſset, decimam doni partem, Orphanotropheo tradidit.

Hoc anno tanta aliquando inopia premebamur, ſub Regij Paidagogij exſtructione, quanta antea nunquam. Sed Dominus animum meū magna adverſus abjectionem Spei munivit fiducia. Veniebat mihi ſubinde in mentem: tam facile Deus ſuppeditare poteſt, quantum requiritur, quam homini proclive eſt dare aliquid Scobis. Sic quando incipiebam eum rogare, ut Succurret inopiæ, ſpes animo ſtatim affulſit tam certa illum mox opem laturū, ut non potuerim diu in tali precatione anxie morari, ſed totus in ejus laudationem abreptus fuerim. Haud multo poſt tradita mihi epiſtola fuit Comitis fœminæ, qua nunciabat: Sororem octo millia Imperialiū legaſse Orphanotropheo, quæ ipſa hæres ſolvere parata eſset.

1713.

Princeps vir quingentos ſeptem & ſeptuaginta, fœminaq; ejusdem dignitatis ducentes ſubmiſit Imperiales.

Nobilis vidua centū & quinquaginta; militum Præfectus quidam duentos, & totidem alius belli ducis vidua, itemq; Conſiliarius quidā miniſtrarunt.

Ex Moscovia matrona centũ aureos, Vidua Evangelici mercatoris ex Venetijs quingentos sic dictos Florenos Imperij, legatos à defuncto marito; ex Belgij finibus mercator centũ Florenos Belgicos, ex Anglia amicus, plurium munus octo libros, alius ex Suecia Septuaginta Imperiales, ex Russia Præfectus militum captivus, natione Suecus, nummũ aureũ submiserunt.

1714.

Matrona nobilis trecentos & duodecim Imperiales, Vir illustris, centum & nonaginta sex Imp. alius centũ & Septuaginta Sex; alia Matrona ducentos & quinquaginta; Præfectus militum centũ quadraginta & unũ; alius quidam Vir centũ & octoginta Imperiales; Vir nobilis centum Imper. largiti sunt.

Accessit viri in Russia mortui legatum centum Septem & triginta Imper.

Item Vir quidam ex Thuringia centũ Imper. à demortua conjuge legatos, transmisit.

Vidua Comes, centũ, totidem alia, & fœmina princeps centũ ac novendecim præbuit.

1715.

Duo millia Imper. à Consiliario quodam legata, accepimus.

Comes centum & novem; alius ducentos & Septuaginta duos; Præfectus militum ducentos; totidem alius vir, matrona nobilis centum & viginti; & Consiliarius Aulicus centũ Imperiales donarunt.

Attulit etiam Minister Evangelicus Diœceseos Magdeburgensis mille Imp. ab uxore demortua Orphanotropheo destinatos.

Anglus per mercatorem hujus loci quadraginta Imperiales exhiberi curavit, & ex Norvegia adportavit quis quinquaginta quinq. Imper. cœtus cujusdam Ecclesiastici munus.

Studiosus juvenis qui hic obibat mortem, ducentos Imperiales legavit.

Vir quidam, quem Deus magna molestia liberaverat, grato in hunc animo quinquaginta donabat Imperiales.

1716.

Teſtamentum Virgo hujus loci condidit, ex quo quingentos & quinquaginta
Imper. Orphanotropheũ obtinuit.
Mille etiam Imper. vir Nobilis in Provincia Magdeburgica legavit.
Matrona quædam, in Ruſſia degens, gemmas donavit; pro quibus octo=
ginta Imper. accepimus.
Pater quidam gratum erga Deum animũ profitens, pro vita filio in
occupatione Rugenſis inſulæ & Stralſundi obſidione ſervato, Orpha=
notropheo ſex Imperiales largitus est.
Comes aliquis centũ Imper. alius ducentos; totidem alius; dux belli
centum; matrona nobilis totidem; & Vir quidam doctus quingentos
Imper. dederunt.
Quidam quadraginta aureos nummos, furto olim ablatos, cum non
ſuperesset, cui eos reſtitueret; & miniſter quidam Evangelicus, medi=
camento noſtro, eſſentia dulci, ſanatus, duodecim Imperiales huc trans=
miſit

1717.

Fœmina Comes, ſupra dicta, quæ octo millia nobis legaverat
hæres, hujus exemplo duo millia Florenorũ; item Vir nobilis
in Thuringia mille Imper. Septingentos florenos ſtudioſus
juvenis, qui hic diem ſupremũ obiit; & octoginta Florenos Fran=
conicos alius in Franconia nobis legavit.
Acceſſit legatum ex Anglia 8. Librarũ & 15. Sh.
Amicus in hac urbe novendecim aureos dedit, cum Scheda, in qua
hæc Verba erant: is quem Deus ad montem Ararath uſque duxit,
reduxitq incolumem, offert hos aureos, itineris hujus exuvias.
Comes quidam quadringentos; & Comes fœmina
centum Imper. transmiſit.
Præfecti militaris uxor dedit centũ, & totidem Vir illuſtris.
Conſiliarius quidam centũ Imper. & mercator Venetus quin=
quaginta Florenos largitus est.

1720.

Fæmina princeps centum et quinquaginta imperiales largita est.

Viri magnæ dignitatis, alius ducentos; alius quadringentos; alius quadringentos sex; Vir nobilis ducentos; et alius centum et octoginta imperiales dederunt.

Testamento nobilis matrona Orphanotropheo trecentos et viginti imperiales reliquit; et alia matrona donavit trecentes et quinquaginta.

Ex Vienna ducenti transmissi sunt, quos minister pharmacopolii cujusdam in Transylvania, educatus olim in orphanotropheo legaverat; et amicus Halensis centum moriens nobis tradere jussit.

Evergeta quidem Anglus quinquaginta libras; centum libris alius largitus est.

1718.

Comes quidam ducentos, & ejusdem dignitatis Vir quadringentos; & illustris Matrona testamento qui̅gentos nobis Imperiales dederu̅t.

Præfectus militiæ mille; & alius totidem donavit.

Decedens hic Virgo mille, & ministri Ecclesiastici uxor ducentos Imperiales legarunt.

Minister Regius, centum Imper. donavit; & nobilis Vir, quod filius ipsius in Pædagogio nostro bene institutus esset, centum Imperialiu̅ dono animu̅ gratum testatus est.

Alius duodecim Imper. usuram ducentoru̅ Imperialiu̅ Orphanotrophio destinatoru̅, quotannis mittere cœpit.

Ex Anglia Agricola quidam 5. Sh. & ex Nova Anglia quidam Viginti duos Imperiales ministravit.

1719.

Transmisit ex Anglia illustris Societas, propagandæ Christi cognitionis studiosa, viginti quinq Libras, viri eruditi munus; & alius amicus Viginti antiquos nummos aureos pro libris 23. & 11. Sh. permutatos.

Decem Libræ hoc tempore etiam ex America Vestra allatæ sunt.

Magnus quidam Princeps octingentos & octoginta septe̅; ejusq conjux trecentos; tres Comites unus centum & sexaginta octo, alter ducentos; tertius quadringentos; & vidua cujusdam Comitis ducentos; dux belli centum; Præfectus Cohortis militu̅ centum; & alius totidem donarunt.

1721.

Famulus quidam offerebat centum Imper. sine mentione mittentis.

Senator Londinensis decem lib. & totidem matrona donavit.

Comes quidam ducentos; alius comes quadringentos; alius quadringentos & Viginti Imperiales. Præfectus militiæ tredecim & centum; vir nobilis centu̅; item alius centu̅; & totidem

[illegible]

1719

[illegible]

1721.

[illegible]

matrona; & Evergetæ quidam ducentos & Septuaginta Imperiales exhibuerunt.

Doctor quidam Ecclesiasticus qui mille Florenos Orphanotrophio legandi consilium ceperat, hoc anno quinquaginta Florenos usuræ loco solvit.

Hactenus exempla donationũ, quæ ex antegressis annis excerpsi, ut intelligas, nec in hac parte divinam nobis defuisse gratiam. Hanc, dum ejus legis documenta, rogo, mecum prædices, nec offendaris narrationis injucunditate, quam nudorũ accervatio numerorum fecit, in ultimis præsertim annis, ubi paulo latius hucusque fluentem orationem statutus Epistolæ modus, intra arctiorem jussit alveũ ~~ex~~cohibere. Aliter singulis pene donis, quæ noscere voluptæ foret, addi momenta potuissent.

Ut id exemplo illustrem, anno 1709. liberalia ἀνωνύμου cujusdã memorantur munera. Quorũ unum exhibebatur aliquando eo ipso momento, quo tantundem pecuniæ ad inevitabilem impensam opus erat: quod me magna afficiebat lætitia, cujus tam opportunũ largitorem, si is mihi fuisset notus, libenter fecissem participem.

Sic quod anno 1716. de dono, quod minister Evangelij quidam sanatus medicamento nostro, essentia dulci, misit, narratur, ita se habet, certam ille jubebatur solemnitatem suo honestare sermone; sed subito oborta valetudinis adflictatio hoc, quod non commode recusare poterat, obeundi facultatem adimere videbatur. Verũ sumta essentia dulci, extemplo convaluit, suoq; potuit officio fungi: quod inesperatum auxiliũ causa ipsi donationis illius fuit.

Hujus aliusq; generis rationes innumeras quibus Deus homines movit ad beneficentiam suo quamq; loco, si licuisset, in mediũ potuissem proferre; nolui tamen intactũ prorsus hoc momentũ relinquere, ideoq; magnis interdum parva immiscui dona, quod in his singulare quiddam reperirem.

Quale hoc etiam est, quod quidam in collocatam sub ingressu Orphanotrophei pixidem, nummũ aureũ immiserit cũ schedula

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habentibus [illegible] perfecte [illegible] [illegible] [illegible]
fuit.

Deinde quidam [illegible] qui multo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] hoc [illegible] [illegible] [illegible] [illegible] [illegible] exemplo [illegible] quae ex [illegible].

Idem exemplo [illegible] anno 1709 [illegible] anno 1710. [illegible].

XIII.

[illegible] [illegible]

Jaceat hic Servatus neceſsitati nummus, Deus juvit & amplius juvabit. Jehova Spes mea! Quantum intelligi ex his verbis poteſt, Spem illa in hac auri particula locaverat; cognito autem & experto auxiliatore vero, falſi auxilij fiduciam vanam ita ulciſci, & puſillo animo vim quaſi voluit inferre.

Sicut iſta propter rationem, ita alia ob modum memorabilia fuerūt. Ut unum alterūq hujus generis exemplum adferam; erat in quodā Westphaliæ tractu Sacrorū antiſtes, qui inde ab anno 1710. quotannis Sub exordium anni æquiparatam accedentis ad Seculum anni numero pecuniæ Summulam miniſtravit. Circa præteriti anni finem, jam mandaverat certo homini, ut viginti duo Imperiales in hunc, quem incipimus annū, nobis donarentur. Sed ipſe, mox ante ejus initiū ex hac vita deceſsit. Vidua tamen poſt mortem præbuit deſtinatum munus.

Jucundius est quod nobiles aliquot fœminæ, quarū largitio sub anno 1709. memoratur, continuataq; poſtea fuit, inter se inſtituerūt. Cum pro fortuna sua non neceſse haberent laborare, texere tamen, nere & alia id genus agitare cœperūt, & venditis quæ confecerāt, huc miſerunt pretium, ut ad Sublevandam pauperū inopiam adhiberetur. Adeò commoditates etiam, quibus frui poſſe videbantur, omittunt eum in finem, ut noſtris Subveniant Inſtitutis: quam προθυμίαν ei, à quo profecta est, Submiſſe ferimus acceptū.

XIII.

Quemadmodum vero Sumptibus neceſſarijs Deus benigniſſimus nos inſtruit; ita nobis alia etiam, quæ ad perpetuitatem operis pertinent, non patitur deeſſe. Tutela certe Regis noſtri, magno cumulo ad benevolentiam priſtinā his annis accedente, adhuc clementiſſime nobis patrocinatur, multorūq male his inſtitutis cupientiū conſilia & inſidias retundit.

Anno 1720. die IV. Octobris cum Halam inviſeret, paucis ab adventu

horis Orphanotropheū ſecundò perluſtrare dignatus est, ſtipante ipsum Deſsavienſi & pluribus juventutis principibus, Summisq; belli ducibus. Mirificè placebant Regi nova incrementa, quæ ab anno 1713. quo primum Orphanotropheum ſpectaverat, Deus nobis largitus est: multa ex me quæritabat de omnium Institutorū ratione & administratione, meq; diſserentem de his patienter & magna cū clementia audiebat, uti poterat ſpectatorum quisq; vel ex ore ejus conjectare. Diſcipulos cunctos Pædagogij, deinde etiam Orphanotrophei, juſsu ipſius congregatos, contemplabatur, & nonnullos humaniter compellabat.

Ædibus omnibus aditis, veniebat mecum in hypæthriū Pædagogij, unde uno obtutu domos omnes proſpectans, jucundo ſpectaculo frui videbatur. Heic clementer ſignificabat: die Dominica poſt ſacra publica ſe mecū colloquuturum, me vero antea auditurū pro concione dicentem. Id quod factū est: nam die illo coram legioni, in ædē ſacram congregata, præſente Rege & comitatu ſplendidiſsimo, de Juſtitia & Robore, quod in Domino habemus, ex Matth. IX. 1-8. Sermonem habui; qui Sermo jubente Rege, typis exſcriptus, ejusq; exemplum ipſi transmiſsū fuit. Finitis ſacris, Regem adij, comitatus à Collega Rev. D. Langio, quem ſimul ingredi juſsit, & remotis arbitris, de multis, quæ ad utilitatem publicam ſpectant, nobiscum contulit Sermonem; quod Deus effectu non ſinet carere.

Princeps quoq; Anhaltinus Deſsavienſis, qui inter cæteros, Regem comitabatur, aliquot menſibus ante cum nonnullis exercitus regij Ducibus Orphanotropheū inſpexerat, & juſserat me coram ſe & militibus verba facere: in quo tunc & illi obſequutus ſum, & animū heroicū fidelius ex Luc. XII. 1-5. ipſis commendavi; qui Sermo etiam, ipſo deſiderante, typis impreſsus ~~est~~ fuit.

XIV.

Nec patrociniū Supremi Magiſtratus tantū Deus nobis peperit auxilij, ſed fideles etiam tam operoſi laboris ſervavit adminiſtros, & decedentibus nonnullis, extemplo alios ſuppeditavit. Protractis anno 1715. magis

quam vocatus ad Sacerdotium urbanū ædis Ulricianæ, cum antea in Suburbio Glaucha dicto, populum docuissem, nec illud potuissem ulla recusatione objectisque difficultatum avertere: novo indigebam Collega, qui, me in urbem commigrante, Glauchæ maneret, meq; in dirigendis Institutis omnibus adjuvaret. Animo mihi prospexi virū ex veteri consuetudine cognitum: is enim, cum sub initiū hujus Sæculi Facultati Theologiæ Adjunctus esset, iisdem mecū ædibus, eodem Museo, meq; simul mensa usus fuerat. Sed ille interea ad Ecclesiastica munera aliorsum vocatus, in principatu Nassoico Idsteniano Super-Intendentis & concionatoris aulici officia obibat. Nondum igitur certo mihi constabat, num ille munus aliud adire vellet, aut posset? At en singulare divinæ Providentiæ specimen! Eodem die, quo primū in æde Ulriciana habebam concionem, idem vir amicus, R. D. Ja. Dan. Herrnschmidius, ignarus tamen quid Halæ jam ageretur, huc appulit. Itaq; intellecto Numinis nutu, cum me salutaret, confestim ei dixi: in tempore ipsum advenire, me enim in animo habuisse hac ipsa hora Epistolam scribere, qua συνεργὸν eum mihi voluissem expetere; jam omnia rectius inter præsentes agi posse. Ille respondit: se quidem sine certo consilio huc venisse, rogatum à Consiliario principis sui Martisburgum misso, ut comitem se præberet itineris. cæterum Domino Se-
^ nū dimissionem ^impetraturus foret testavi tamen quantū in se esset
rem commendare, & quamvis spem videre nondū posset, promtam voluntatem in serviendi Rev. Facult. Theol. & Orphanotrophei institutis, utpote veteris amoris adhuc obstrictū vinculo. Vocatus igitur paulo post à Rege ad suscipiendam Professoris Theologiæ Ordinarij spartam, quantum in ipso fuit haud obluctatus est. quamvis princeps ægre eum pateretur discedere; huc tandem autumno 1716. cum familia delatus laboriosam Scholarū, & rerū in Orphanotropheo gerendarū curam mecum partitus est. Itaq; præter ea, quæ officiū Professoris ordinarij requirit, Orphanotrophei Scholis præclare prospicit, interest Præceptorū conventibus, qui certis unaquaque hebdomade horis haberi solent, & illorum privatim quoque

audit deſideria. De omnibus vero meũ communicat, idq vel ſingulis vel corã in conventu reliquorũ Adminiſtrorũ, quorũ quisq de ſuarũ partium procuratione ſtata illa hora ſingulis hebdomadibus refert, conſulitq quid porrò facto opus ſit.

Conventus hujus mentio monet me hoc loco perſcribere quod ſupra narrare debuiſſem in deſcriptione Scholarũ, quarũ felix ſucceſſus magna ex parte pendet ab his conventibus, & quotidiana claſſium luſtratione, quam Inſpectores horumve Vicarij peragunt.

Varij autem inſtituti ſunt conventus Præceptorũ. Diei ſeptimi hora XI. Præceptores omnes, tam Latinæ, quam Germanicæ Scholæ congregantur, præſidente modo Rev. D. Herrnſchmidio, modo Inſpectore Hoffmanno. Decantato hymno, precibusq fuſis à Præceptore qui nominatim ad hoc invitatur, Præſes cohortatur præſentes, duce libello Sacri argumenti, vel præſcripto legum, quibus magiſtrorũ officia continentur. Heic indicantur animadverſi errores, & eorũ correctio, prolatis in apertũ rationibus inculcatur.

Alio tempore nempe die quarto eadem hora Latinæ Scholæ Præceptores, ut ſupra oſtendi, ad Rev. D. Herrnſchmidiũ conveniunt. Invocatur primũ Deus & admonentur juvenes Scholaſtici ad Sacrã cœnam acceſſuri. Deinde his dimiſſis, ordine proponuntur & excutiuntur in Ephemeridibus notata, relataq ex ijs in librũ, qui ea habet, quæ monitionem requirere putantur. Poſtea liber iſte cum ephemeridibus ad me defertur, ubi pro re meam adſcribo ſententiam.

Die ſeptimo ſub veſperam hora ſexta magiſtri Germanicæ Scholæ congrediuntur, ſed ſeorſum qui puellas ad pietatem informant. Rev. D. Herrnſchmiedius & Hoffmannus Inſpector alterne ijs præſunt. Cantu & Supplicatione religioſe venerantur Dominũ; poſtea cunctis ex ordine facultas datur, quod viſum fuerit indicandi monendive. Commemorata dijudicat Præſes; vicarij vero Inſpectores, omnia calamo excipiunt.

Jam Sexto quoq; die hora undecima domeſtici Præceptores in domo Scholaſtica coeunt, & inter ſe communicant ea, quæ ad habitationem & vitam alumnorũ privatam pertinent.
Porrò die quarto hora Sexta Veſpertina Inſpectores ipſi inter ſe conferunt. Item alio tempore de cænaculo & rebus huc ſpectantibus agitur. In utraque conſultatione adeſt Rev. D. Herrnſchmidius: omnia etiam Scripto mandãtur. Tandem is conventus hora tertia diei Secundi apud me celebratur, cujus modo feci mentionem, quiq; precando inchoatur ac finitur.

XV.

Ita conſtituto ordine, & hunc prudentiſſime retinentibus miniſtris, nec abſentia mea fraudi inſtitutis eſſe Solet. Expertus id Sum ante quatuor annos, quo tempore plures menſes ab hac urbe abſui. Academicum illo tempore geſſeram magiſtratũ, quo utpote laborioſiſſimo perfunctus, cum valde imminutas corporis vires Sentirem, eas, itinere quodam, in quo Simul amicos quoſdam inviſeram, credidi recolligendas potius eſſe, quam alterna quietis neglectu oneri Succombendum. Non Statueram initio tamdiu morari in peregrinatione, Sed in ipſo itinere Deus longius progrediendi cauſam & viam Subinde oſtendit, quam omittere religioni mihi ducebam.
Hala-digreſſus tranſivi Vinariam Principis Saxonici Sedem, Erfurtũ & Sedem alius ducis Saxoniæ, Gotham. Hinc in tractũ Iſenacenſem veni, cui etiam Saxoniæ princeps quidam imperat, & inſpecta arce Vetuſta Wartburgo, quam B. Lutherus Patmum Suum appellare Solitus est, in Haſſiam, inclytam Germanici Imperij provinciam, delatus Sum. Hirſchfeldam, abbatiam olim, jam principatum, atq; Gieſſam academia claram tranſgreſſus, Francofurtum, liberam Imperij civitatem, & deinde per Wiſbadiam & Idſteiniũ, quibus Naſſovienſis princeps imperat, Hachenburgũ, quod à Burggravio de Kirchberg poſſidetur, hujus vocatu perveni; inde Weilburgum, propriam Naſſovienſi comiti urbem, porrò Wetzlariam, liberam civitatem & Sedem judicij Imperialis. Hinc redire Gieſſam properabam,

Sed a comite Solmenſi, judicij illius Præſide, Laubacũ ejus ditionis oppidũ, & Gedenam ad Comitem Stolbergenſem adductus Sum. Poſtea Gieſsam, ut hujus loci amicis promiſeram, profectus Sum, unde excurri in vicinam urbem, Marpurgũ, Academia nobilitatum, quod Caſselano principi paret. Exinde per Uſingam, Principis Naſsoviensis Sedem, repetivi Wiſsbadiam, ubi princeps Idſteinianus, qui antea abfuerat, mecũ volebat colloqui. Tum Gerauiam, quæ in Vicinia est, ad amicum acceſsi, qui me Secum Darmſtadium, aulâ principis illustre, duxit. Poſtea Noribergam tendens, in Comitatũ Erpacenſem, Fürſtenaviam, & Erpacum comitũ rogatu perveni, & inſpecta in via Heidelberga, antiquâ in Palatinatu Electorali Academiæ Sede, Heilbrunnam quæ Imperiali libertate fruitur, & in Comitatum Honenloicũ veni invitatus, aditisq; illorũ oppidis, Pfedelbacho & Ingelfingo, ubi publico Sermone Jubilæi Evangelici Solemnia juſsu Comitis celebravi, Sontheimiũ me contuli, quo me vidua comes Limburgenſis vocabat. In itinere hoc Halam deveni, quæ libera civitas est, & diſcriminis cauſa Suevica appellatur. Hic quod me Jubilæum oratione claudere Senatus volebat, per aliquot dies ſubſtiti. Ex hac regione intenſiſsimis amici precibus, & miſso Tabellario, iter in Ducatum Wirtenbergicũ præter intentionem meam flectere coactus Sum & Stutgardiam primũ deveni, quæ præcipua illi urbs est, unde Singulari caſu interveniente, Ducis Wurtenbergici juſsu & Sumtu deductus Sum Tubingam, Academia illustrem, viſis monaſterijs, quæ Denckendorffiæ & Bebenhuſæ Sunt. In his monaſterijs juventus ad studia Academica præparatur. In Blaubeurense etiam deduci debebam, Sed Biberacũ à magiſtratu evocatus, iſtuc Ducis impenſa vectus Sum. Postquam verò inde Ulmam veniſsem, Blaubeuriense quoque monaſterium, quod non procul abest, inviſi. Ingruente hyeme vehementiori, Ulmæ per aliquot hebdomadas manſi, ac cũ Doctoribus Eccleſiasticis ac Scholaſticis hujus civitatis verſatus Sum: poſtea amicorũ rogatu Augustam Vindelicorũ abivi. Hinc, directo itinere per civitates Imperiales, Nördlingam, Bopfingam, inde per principum Sedes Oetingam & Onoldsbacũ in finibus Franconiæ Sitam,

Norimbergam contendi. Poſtquam in vicinia Academiã Altorphinam viſiſſem Halam redij, Erlangam, Culmbachiū & Cheruſcorū regionem, vulgo ~~Vigt~~ Voigtlandiam, transgreſſus.

Loca, ubi ſub ipſo itinere rogatus pro concione dixi, hæc ſunt: Wiſbadia, Idſteiniū. Hachenburgum, Wetzlaria, Laubachium, Gederia, Giessa, Darmſtadium, Furſtenavium, Ingelfinga & Hala in Suevia, Sontheimiū, Stutgardia, ~~Oetinga~~ Tubinga, Biberacū, Ulma, Blaubeuria, Auguſta Vindelicorū, Nördlinga, Oetinga, Onoldſbacū, & hæc Voigtlandiæ oppida Eberſdorffiū, Schlaizia, Graizia, Gera. Privatim Norimbergæ in conventu privato, apud Rev. Ambroſium Wirthiū fidelem miniſtrum Evangelicū, haberi ſolito, bis verba ad ſalutis cupidos auditores faciebam.

Sermones iſti rogatu audientium partim in lucem editi ſunt: nempe Wiſbadienſis, de cognitione Chriſti fundamento omnis veræ Chriſtianæ victoriæ & triumphi ex Eſ. VIII. 9–15. quem locum ſub publica gratulatione, quæ habebatur propter victoriam ad Belgradū reportatam, explicari volebant. Idſteinienſis, de humanitate Domini Jeſu in ſuſcipiendis peccatoribus, ex Matth. IX. 9–13. Hachenburgenſis, de Voluntate Dei ſecundum legem & Evangelium ex Matth. XXII. 34.–46. Stutgardienſis de recto uſu per ſe clari Vaticinij de extremo Judicio, ex Matth. XXV. 31.–46. Tubingenſis de ſuſceptione Chriſti ſub exemplo ſuſcipientium, rejicientiumve illum, ex Matth. XXI. 1.–9. Ulmenſis de Fide in Dominū Jeſum, ex Joh. II. 1.–11. Blaubeurenſis de exhilarato hominis animo, naſcente Chriſto, ex Luc. II. 1.–14. & alloquium Norimbergenſe 1.) de Præſidijs quibus fructuoſe uti poſſimus in exercitio veri actuoſique Chriſtianiſmi, & ad ejus incrementū 2.) De claſſibus certis adeuntium S. Cœnam, ſecundū quas hanc frequentaturi ſui explorationem inſtituere poſſint.

Hoc iter, licet valetudinis reſocillandæ gratia, ſuſciperetur, non infructuoſum tamē fuit intuitu etiam aliorū, dum ut patet ex dictis, paſſim divini verbi opes explicandi contigerit occaſio. Apparuit ~~ex~~ in multis auditæ veritatis fructus, in nonnullis ejus clarior

cognito, maxime in iis, qui antea de doctrina noſtra ex calumniis & frivola Suſpicione judicaverant. Correcta de vero recteq; judicia, ut cætera prætermittam, vel hoc indicio declarata fuerunt, quod ab illo tempore ex his regionibus plures ad Academiam noſtram confluxerint ſtudioſi juvenes, [quibus antea ob Suſpicionem, in quam eramus à malevolis adducti, non adeo liberum fuiſſet noſtram adire Academiam.

XVI.

Reduci ex hoc itinere contigit aliquid, quod, ut pote copioſam lætandi materiam, cauſamq; agendi Domino gratias, paulò latius exponam.

Mauritius Guilelmus, Princeps Saxoniæ ex proſapia Electorali prognatus, Cizenſis ſeu Naumbergenſis olim Epiſcopatus, jam provinciæ Dominus, eruditione inter principes noſtri Sæculi virtute facile primus, Religioni Evangelicæ publicè nuncium miſerat, Pontificiam amplexus: cum quo à longo tempore verſabatur ex Vienna profectus Jeſuita P. Schmeltzerus, erroris partim auctor, partim confirmator. Principem hunc ego antea nec videram, nec cum eo unquam collocutus fueram, nulla id tentandi occaſione oblatâ.

Sed mihi in illo itinere verſanti amici quidam aliquoties nunciarunt: exiſtimare nonnullos, inprimis Sereniſſimam conjugem, Regis noſtri amitam, non infructuoſum fore, ſi ex via ad Principem diverti, & cum eo de Religione ſermonem conſerere vellem; quod ille certe pro ſingulari ſua humanitate non inique laturus eſſet. Reſpondi vero: me ſine expreſſa vocatione non poſſe venire, ne in re tam gravi temere quid auſus facere plus damni quàm utilitatis illi adferrem. Domum reverſus iisdem verbis multorum hortationi repugnavi, præſertim cùm adhuc ignorarem an revera me illuc venire vellent.

Interjecto vero tempore, litteræ mihi ex illa regione adferebantur die 13. Julij 1718. ſcriptæ, quibus Miniſter quidam Evangelicus argumenta à me petebat ad Principem in viam Veritatis reducendum. commendabam ipſi libellum Speneri anno 1684. editũ, cujus titulus eſt: *Inſtitutio de beato ad Veritatem Evangelicam reditu eorum, qui ſe ab ea ad errores, maxime Pontificios, traduci paſſi, nunc*

divino Spiritu ad pœnitentiam impelluntur. Porro jubebam illum evolvere, quæ idem in Consiliis Suis Theologicis passim præclare de hoc argumento Scripsit; nec non libellum Christiani Alethophili [quod fictum nomen est] quo contra quendam, qui se Christianũ conscientiosum appellitaverat, asserit, hominem omnino posse in religione Lutherana æternam consequi Salutem: addidi: Si de animo Principis plura nunciaret, indicaretq; quo Spectandum Sit, me fini consequendo accommodatiora Suppeditaturũ. Ampliorem verò epistolam componere alia negotia me tunc Vetabant.

Iste amicus vero rescribebat: cupere Serenissimam conjugem principis, ut ipse venirem, & adseverare id Principi non injucundum fore. Videbam illos judicaturos, aut amore me carere ad tentandam errantis reductionem in viam, aut deficere animum veritatem Evangelicam coram doctore Pontificio defendendi, Si breve iter amplius recusarem. Respondi igitur: me hoc Serenissimæ Principis desiderium divinæ voluntatis Significationem interpretari, & defunctũ negotiis, quæ mihi jam incumberent, propediem accessurũ.

Profectus igitur hinc Sum die 10. Augusti & Cizam primũ ad Serenissimam Principem Veni. Læta illa meo adventu de eo nuncium Serenissimo marito, qui Weidæ degebat, adferre & indicare jubebat, me Castricio, quo festinabam ob aliud negotium, redeuntem, ipsum Salutaturũ. Castricij mihi tradebantur litteræ, quibus Significabatur, gratum Principi meũ adventũ fore.

Quo nuncio accepto, me in Viam dedi, & cum 13. Aug. venissem in illum locum, ubi Princeps morabatur, ab hoc statim ad prandium invitatus Sum. Antequam accumberemus, ex me de statu Academiæ & Institutorũ nostrorũ humanissime Sciscitabatur. Inter prandendum varij primum Sed utiles tamen Sermones instituebantur. Deinde animadvertens Princeps me nihil amplius edere, hanc proponebat quæstionem: quænam esset optima Religio? Aderat inter convivas P. Schmeltzerus Jesuita, cum quo disputandi his verbis ille præbere occasionem Volebat. Intellecta Principis mente, arreptisq; his Verbis

dicebam: facile ipſum conjecturũ, quas partes Sim Suſcepturus tuendas; nempe in Religione Evangelica puram & Apoſtolicam doctrinam reperiri; è contrario Pontificiam religionem magnis & atrocibus laborare erroribus: quorũ in præſenti unum alterumq; Solum commemoraturus eſſem. Primò Pontificios patefactũ in Sacris Scripturis Dei Verbum non pro unico fundamento & norma fidei vitæq; habere, Sed illi adſociare traditionẽ: Secundo eos unico illi & inviſibili Eccleſiæ capiti, Jeſu Chriſto, aliud, quod viſibile Sit, ignorante illud & reprobante Sacra Scriptura, adjungere. Ortum ita certamen est, quod circa credendi regulam verſabatur. Aderant nobiles quidam viri convivæ & pueri nobiles cũ cæteris miniſtratoribus, qui omnes Summa cum attentione dicta audiebant, neq; Principe neq; quoquam interloquente. Data hac verũ fatendi occaſione, ego liberam & roboratam rationibus confeſſionem edidi de veritate traditæ in Auguſtana confeſſione doctrinæ, quam profitetur Eccleſia Evangelica; & aperte demonſtravi, quid de falſis Papatus placitis Sentiendum Sit, oſtendens: homines, dum eos divini Verbi regula non contentos eſſe Sinant, conjici in incertam multivagamque deſtinationem, & in aberrationem periculoſiſſimam impelli: Unde id conſequatur, ut nullam adipiſci certam Scientiam poſſint, Sed ab arbitrio Pontificis, vel, cum hic quotidie & ab omnibus adiri non poſſit, cujusvis clerici pendere, & dictata cæca quadam fide amplecti cogantur. Contrà Evangelicam doctrinam, conſentaneam Apoſtolicis inſtitutis, Sequi homines Sacram Scripturam jubere, tanquam unicam eamq; fallere neſciam fidei normam. Citabam in teſtimoniũ notiſſima effata 2. Timoth. III. 15. 16. 17. & Joh. VIII. 31. 32. Ad hæc nihil regerebatur à Schmeltzero, quo argumentatio hæc dubia reddi potuiſſet. Sed confugiebat ad ea quæ in hoc genere vulgo objici Solent à Pontificijs, Sed dudum abunde refutata Sunt.

Poſtea intellexi non Sine divino conſilio diſceptationem de hac materia Suſcipi debuiſſe, cum nullius rei tractatio Principi, pro animi ejus conditione, quam tum quidem ignorabã, magis neceſſari

eſset. Hoc enim verũ defectionis ejus ab Evangelica Religione initium fuerat, quòd non firmiter tenuerat S. Scripturã, tanquam unicũ illud fundamentũ, quo fidem Superſtrui oporteret. Reperiebam liberiorem illam ac vehementiorem orationem meam de Papatu & doctrina Evangelica non offenſioni, ſed magno uſui fuiſse auditoribus. Unus ex nobilibus miniſtris, qui interfuerat prandio, adfirmabat; niſi hoc feciſsem, id varias cogitationes in multis excitaturũ fuiſse; hoc facto vero omnes eſse confirmatos.

A prandio, jubente Principe, apud ipſum remanſi. Accedebat ad me cum Conſiliario aulico L. Schmeltzerus, cui bono animo aperiebam: me ex verbis ejus intellexiſse, ipſum nondum animo ad Deum eſse converſum; adeoq; me ei nihil, quod melius Sit, dicere & conſulere poſse, quam ut Se toto animo ad Deum convertat; Siquidem nondum in vera Schola fuiſset, unde ignoret, quanti momenti res Sit, animũ ad Deum redire. Hoc ille videbatur contemtim accepiſse; nec tamen multum reſpondebat. Ego quidem non odio, Sed ex Sincero amore id de illo faſsus Sum: quod opto, ut Suo tempore efficax Sit, quo opitulante Spiritus Sancti lumine, clarius doctrinam Evangelicam introſpiciat, atque Sub recto illius uſu æternam impetret Salutem! Tum Princeps remotis arbitris in noctem uſque mecũ colloquutus est de eo quod reprehendat in Religione Evangelica, quodq; ipſum ad ejus defectionẽ impuliſset. Manu tenens Sacra Biblia, ex illis citata diligenter inquirebat, perpendebatq; accuratiſsime. Propoſito dubio, attente percipiebat ejus Solutionem. Quod præcipue urgebat, hoc erat: fieri non poſse, ut omnia, quæ credere Chriſtiana religione juberemur, & Sine controverſia ab Eccleſia Chriſtiana recepta eſsent, ex Sacra Scriptura liquido demonſtrarentur; itaq; opus eſse præſidiis traditionũ, & inprimis conſiliorũ, maxime œcumenicorũ, in quorũ judicio ipſe tandem acquieviſset; ratus, Se, duce horũ autoritate, Securã & tutam animo Suo viam ingreſsurũ. Proferebat in mediũ dogmata, quæ putabat Sacris litteris non luculente probari poſse, de æterna Chriſti & Spiritus Sancti divinitate, de myſterio trini Numinis, de Παιδοβαπτισμῷ, de Die Dominico, quo jure hic loco Septimi diei à

aliquando meminiſſet, faſſum eſſe Lutherũ, se suam de miſſa sententiam à Cacodemone accepiſſe; acceſſivit Jeſuitam, locumq in scriptis Lutheri inquirere juſſit. Paucis refutavi veterem criminationem, per malevolos ex detortis in alienũ sensum B. viri verbis confictam, quam multi, inter eos Seckendorffius in Historia Lutheraniſmi lib. 1. Sect: 45. pluribus refellerant, quem locum Principi poſtea per litteras indicavi. Exorta igitur de miſſa contentione; declaravit; maximam hujus cultus partem humano arbitrio inductã in Eccleſiam eſſe, quem non solum non requireret, sed damnaret etiam S. Scriptura, sine cujus præscriptione nobis nihil de colendi Deũ modo commentandũ eſſet.

Poſtridie, die 15. Auguſti ad vicinũ Comitem, in Graizenſi tractu Dynaſtam, me contuli; sed sub Veſperam illuc reverſus sum. Die 16. Auguſti rurſus ad prandium acceſſi invitatus, & nemine controverſiam movente, amoliri inſtitui præpoſterã de vero Χριστιανισμῷ & recta divinæ veritatis cognitione opinionem, & quid sit Deũ Chriſtumque vere noſſe & convenienter homini Chriſtiano vivere, autoritate & teſtimonijs divinarũ litterarũ oſtendi. Hoc fine etiam narrationes quaſdam subjeci, quarum proferendarũ in sermone subnaſcebatur occaſio, quæq ad commovend~~o~~ũ animos aliquid momenti habere videbantur.

Surgentes à menſa reliquam diei partem rurſus impendimus privato de doctrinæ Evangelicæ integritate colloquio. Schmeltzerus provocabat ad Irenæum & Cyrillum, illum maxime Miſſæ favere, eiq fatente Grabio, antiquitatem vindicare. Dedit mihi Princeps utriusque Patris Scripta, ut ea domi perluſtrarem: quo facto, objecta facile diluere potui. Oſtendebam quoq Principi adjunctum Cyrillianorum Scriptorum editioni Anglicanæ Indicem, in quo errores Pontificij cum Cyrilliana eorũ confutatione recenſentur. Ex Hala ei poſtea Theologi Jenenſis Buddei diſſertationem tranſmiſi, qua, Grabij sententia rejecta, docet: neq Clementem Romanũ, neq Irenæum toties à Jeſuita invocatos placitorũ suorũ aſſertores Miſſæ patrocinari.

Die 17. Aug. non interfui quidem prandentibus, propter adversam valetudinem: à meridie tamen Principis vocatu in aulam veni. Hic Evangelicæ & Pontificiæ doctrinæ differentiam illi explicui fusius, evolviq; cum eo loca Scripturæ, in quibus Ecclesia Romana sub imagine Babylonis & regni Anti-Christi depingitur. Dedi ipsi quoq; libellos, quos legeret post meū discessum: Scilicet supra dicti Speneri Scriptum, de Salutari ad veritatem reditu, & alterū ejusdem de Perseverātia in eadem: promisiq; me ei transmissurū Langii cujusdam Epistolam, qua anno 1699. vir quidam illustris à consilio deserendi veritatem Evangelicam sese passus fuerat deterreri. Noverat Princeps Langiū, cum hic Viennæ Legato Suecico à Sacris esset. Scitè ille in hac Epistola monet: iniquitatis illud mysteriū, quod in Papatu emineat, latere in nobis omnibus, à natura insitum: regnum Dei illi oppositum, quod in justitia, pace & gaudio Spiritus Sancti consistat, & doctrina Evangelica offeratur, non extrinsecus acquiri, sed oportere in nobis institui, & nos vere illi applicari: neminem gloriari debere, quòd à Papatu externo immunis sit, sed oportere quemq; curare, ut intra se ab illo repurgetur, ac pro illo Dei regnum introrsum in se admittat.

Tandem die 18. Aug. vale Principi dixi, & Halam regressus sum. Postea quod coram cœperam, scripto continuavi, non solum de eximendis scrupulis, qui reliqui esse possent, solicitus, sed monstrans quoque divinū ordinem, quo utentibus cognitionem veritatis Deus se concessurum promisit: qui ordo poscat, ut Deo animū addicamus, & submissa precatione expetamus illustrationem mentis, parati ad faciendū, quod Deus velit. Christum dixisse Joh. VII. 17. Si quis obsequi velit voluntati me mittentis, is intelliget, an à Deo hæc doctrina profecta sit, num vero ex me ipso illam proferam. Item, nudam notitiam veritatis Evangelicæ nec in hac, nec in altera vita quidquam nobis profuturam, dum nihil apud Jesum Christū valeat, quam nova creatio, qua norma & via nobis incedendum sit, si pacem & misericordiam participare cupiamus. Gal. VI. 15. 16.

At cunctante illo, & augescente cum superventuris difficultatibus

periculo, denuo ad ipſum d. 27. Sept. in hunc Senſum Scripſiſſe » Audiviſſe
me de motu conantium ipſi reditum ad Veritatem Evangelicam intercludere. »
Hoc nuncio impulſum Submiſſiſſime ipſum admonendi cauſa, pro mea æter- »
næ Salutis ejus cura, me aliquid ad ipſum Scribere conari. Dubitationem »
ejus ita eſſe comparatam, ut ab ea facile, Deo adjuvante, liberari poſſit; »
& Sicut ego jam ad ea omnia, quæ objeciſſet, reſpondiſſem; ita me porrò »
paratum eſſe pluribus illuſtrare, quod adhuc pro incerto habeat. Id me »
eam ob cauſam teſtificari, ut extremo illo die nulla neglectæ ejus animæ »
in me hæreat culpa. Sed hoc in anteceſſum cogitet, quod rationi conve- »
nire non poſſit diffiteri: à Domino Solo animum firmari Proverb. XVI. »
2. Diu agitari mentem noſtram trahiq; in diverſum, donec Deo eru= »
diente & tranquillante, conſiſtere poſſit. Documento eſſe Phariſæos, qui= »
bus ingeniũ, Scientia Scripturarũ & inſtitutio Chriſti nihil contuliſſet »
ad veritatis intelligentiam, Sed manſiſſe eos in errore. Quocirca »
Chriſtus Joh. VII. 17. denunciaſſet: niſi quis voluntati mittentis me »
obſecundat &c. Ita nec ipſi aliam Veritatem penitius introſpiciendi »
viam monſtrari poſſe, quam Phariſæis à Chriſto inculcatam. Non Satis »
fore doctrinam Evangelicam in Sacris litteris, quibus Solis Se impoſterũ »
addictũ fore recte pollicitus eſſet, inveſtigare, Sed requiri etiam propo= »
Situm & ſtudium cognitæ veritatis particulas Sub ipſo cognitionis prin= »
cipio ad vitæ actum referendi, & Sedulo vitandi quid quid patefacti Dei »
voluntati repugnare intelligat. Proinde jubente Deo, hunc aſſidue »
invocandum, ut Spiritum Sanctum impertiat, & hortante Petro in »
temperantia & Sobrietate ad preces advigilandũ. Animũ Sumat & »
ingrediatur certum hoc curriculũ non cognoſcendæ Solum Veritatis, Sed »
adipiſcendæ Salutis æternæ. In hoc ipſum Deũ adjutorem, defenſorem, »
& auxiliatorem habiturum: ejus virtute non Solum rationem Chriſti obſequio »
Subjecturũ, Sed Superaturũ etiam omnem dolum & potentiam Satanicam, »
& detinentium ipſum in errore, & certo cogniturũ, Deũ Se quærentium »
eſſe remuneratorem. Scire ipſũ Pontificios de ejus Salute æterna parũ »
eſſe Solicitos, Sed contentos modo externe eorũ partes Sequatur, & in Specimen

dediti ipſis animi Miſſæ interſit: cæterū illos sinere ipſum peccato servire »
& properare ad exitium. Quare cū hoc noſſet, & tantum jam impetraſſet à Deo »
luminis, ut meliorem videret tramitem, obſecrare me, ut fidenter se tenebris, »
earumq poteſtati subtrahat, animū ad Deum vivū convertat, armet se ejus »
verbo, quod certum præſtet fundamentum; initium faciat sub impenſioribus precibus & collocata in Deū fiducia nec diutius cunctetur eam denuò »
profiteri veritatem, quam Fridericus Sapiens & alij majores ejus, præſtantiſsimi viri, sanguine suo profuſo adprobare parati fuiſſent, me timere »
si differre conſilij exſequutionem pergat, ne ab adverſa parte tot objiciātur »
difficultates, ut nullus superſit modus ipſum expediendi. Et quantum »
id ipſi angoris sub morte incuſſurū foret, quando solatij Evangelici compos »
fieri nequeat. Quid tandem reſponſurus sit Jeſu Chriſto, tempore »
pateſcentis ejus Majeſtatis gloriæq exprobraturo. Se poſt defectionē »
ipſius tam præſto ei adfuiſſe, oſtendiſſe viam superandæ dubitationis »
& vitæ æternæ conſequendæ, à qua profanas ob rationes refugiſſet. Cogitet »
provecta se ætate eſſe, nec eadem, qua olim uti Valetudine. & Et ut longā »
vitam & plenam virium corporis reſtitutionem ipſe precer; hoc tamen »
conſtare ex S. Scriptura, palmæ modo spatium nos inter & æternitatis »
aditum intercedere. Quid tum profutura foret omnis vitæ hujus gloria? »
aut quanti hæc intuitu æterni damni, quo anima mulctetur, æſtimanda? »
Quod si revera aliquid subeſſet scrupuli, me per Deum ipſū obteſtari, »
ut de eo mecū communicet, ne ego quidquam inexpertū omitterem, »
& ipſe certius eſſe poſſet, omnia se tentaſſe ad conſcientiæ tranquillitatem. Interea me in deprecatione coram Deo perſeveraturum »
& intente precaturū, ut inchoatū opus ad æternam ipſius salutem »
perficiat. »

Ad hæc III. Octobris ille reſpondit: se adhuc in scrutatione & deliberatione versari. Denuo igitur VI. Octob. exarata epiſtola hoc inter cætera monebam: id mihi quidem solatio eſſe, quod scripſerit, se adhuc verū inquirere, & deliberare; sed optare me, ut se quaſi in ~~illa~~ æternitate illa ſtatuat, indeq proſpiciat, quæ peragenda sint sub

mortalitate; ut eo Simplicius animū Deo addicat, clarum ejus verbū usurpet, tanquam facem, ut ex eo cognitam Veritatem, exemplo Josiæ, toto animo, fidens Deo, audeat coram cunctis hominibus profiteri.

Laudatus Sit Dominus, qui, multis tentationibus & insidiis antegressis, animū Principis tandem convicit. Itaq; XVI. Octob. re cū paucissimis communicata, præter Spem & expectationem reliquorū omniū in ædem Sacram Pegaviæ Se contulit, nunciū Pontificiæ Sectæ publicè misit, & ad Sacram coenam ritu Evangelico, Sub concentu carminū gravissimi lapsus deprecationem Significantium, & veste lugubri ac cultu animi admodū pij & Submissi habitum præ Se ferens accessit. Id mihi confestim, misso cursore per litteras his verbis indicavit: ipsum Se vicisse, adjutrice Dei gratiâ & ad præscriptum Servatoris nostri Jesu Christi, in cœtu Evangelico Pegaviensi S. cœnæ interfuisse. Regi etiam Borussiæ, aliisq; principus Suū ad Ecclesiam Evangelicam reditum litteris celeribus Significavit.

Gratulatus igitur Principi Sum, & Simul confirmari ipsum in agnito divini verbi pretio, ejus usum monstrari legitimum, obtestatus, ut dignâ professione Evangelica vitam agat, & Christum lumen mundi Sequatur. Precatus ei Sum confirmatorem fidei, Spiritum, qui efficiat, ut dehinc nec morte, nec vita, nec angelo, nec principatu, nec potentia, nec eo, quod præsens futurumve, altum profundumve Sit, nec ulla re creata Se Sinat Sejungi ab amore Dei in Christo Jesu, Domino, nos impense diligente. Rom. VIII.[38-39] Adversus hominum insectationem, commendavi ei Davidis effatum Psal. XXVII.

Collegæ mei cum illo ipso temporis articulo, quo cursor ad me accessit, mecum una essent, atq; ita ejusdem gaudij fierent participes, statuerūt & ipsi conjunctim ad Principem Scribere epistolam, qua expositis rationibus gravissimis, ob quas Pontificij cultus Societas deserenda esset, hortati eum Sunt verbis Apostoli Judæ v. 20. 21. Vos autem dilecti, Sanctissimæ vestræ fidei Superstruentes vos ipsos, per Spiritum Sanctū orantes, vos ipsos in Dei charitate conservate, expectantes misericordiam Domini nostri Jesu Christi ad vitam æternā.

Modeſte etiam oſtenderunt, non Satis eſſe ad externam veræ profeſſi cœtus communionem reverſum eſſe, requiri interiorem animi Sub fide Sanctiſſima culturam, quæ demiſſa precatione impetretur ac continuetur. Aliter ipſum non parem fore pravæ Solicitationi Superandæ. Luctetur Super fide Sanctis propoſita, v. 3. adhibitis viribus, quas pro opulentia gloriæ Suæ Deus ipſi daturus Sit ad ineundum illud bonū certamen, ut, hoc abſoluto, cuſtoditaq; ad finem fide, coronam illam, in cœlo repoſitā, olim obtineat &c.

Ad hæc ille V. Novemb. reſcripſit clementiſſime. In his litteris verba tam præclara & digna Chriſtiano viro legebantur, ut animadverteremus, Deum in ipſo inchoatum opus Suum perficere.

Paulo verò poſt nuncius adferebatur, morbo paucorū dierum, variolis Simili, XIV. Novemb. Principem è vita, piè admodum, & Sub fidei conſtantia deceſſiſſe: quo valde quidem adflictus Sum, cum Spes eſſet, illum impoſterū rebus Suis & Subjectorū Saluti melius proſpecturum, poſthanc animi mutationem. Nihilominus prædicari Dominū, non obſcuris auſpiciis in toto hoc negotio ante oculos noſtros obverſantē & jam clare patentem conſiderantibus contentionem & luctam illam animi, in hac ad veritatem reverſione molienda. Ita intelligebatur, quàm chara Deo hominū Salus Sit, quàm cupiat eos ab omni or errore vindicare, & quam promte eos ab illo liberet, Si omiſſa repugnandi, divinumq; Spiritum repellendi pertinacia, verbo ejus aures præbeant, & cordi ipſis Sit noſcere veritatem. Etenim vult Deus omnes homines Servare & ad veritatis agnitionem pervenire. Collaudetur igitur pro omnibus Suis, licet inenarrabilibus, beneficiis!

XVII.

Commemoravi in Superiori epiſtola ſtatum Academiæ; in qua noſtræ Theologorū diſciplinæ, quam præ cæteris noſſe velle Te, Theologum, Suſpicor, Sua adhuc conſtat ratio, Suusq; Succeſſus.

Edidi libellum, Ideæ Studioſi Theologiæ dictū; in quo docui qualis is eſſe debeat, intuitu tum vitæ, tum Studiorū, quibusq; Subſidiis talem

habitum acquirat. Hoc Scriptum obeuntibus Sacri in Eccleſia munus, vel olim obituris omnibus ita accommodatum est, ut ejus ductu Sensum, deſtinationem habilitatemq Suam explorare & emendare, vel conformare poſsint, ubi adhuc in aditu Sanctiorū Studiorū conſtituti Sint.

Inprimis verò noſtris alumnis hac inſtitutione conſulere volui; ad quos Spectat etiam adjuncta libello Sub finem compellatio, quâ commoda, quæ in hac Academia offeruntur, deſcripſi; modumq recte iis utendi oſtendi: quod facere neceſsarium exiſtimavi propter imbecillitatem humani ingenij, maximè juvenilis, præſentia contemnentis bona, nec vel noſcere ea admodum laborantis. Hunc libellum multi, dum in Scholis inferioribus adhuc verſantur, lectitant; unde duce illo, in ipſo curriculo Scholaſtico ad acroamata Academica eò Solertius Se poſsunt præparare. Qui, explorato ita Academiæ noſtræ ſtatu, huc accedunt, noverunt jam modum diſciplina noſtra recte fruendi. Cæteris libri lectio commendatur, cum altero ab adventu die in conventū Theologicū veniunt de ratione ſtudiorum conſulturi.

Bis talem conventum ex præſcripto Singulis hebdomadibus agimus, vel Sæpius etiam, poſcente accedentiū multitudine. Vetus hoc inſtitutum est, quod inde ab initio Academiæ conſtantiſsime retinetur. Solent in plerisq Germaniæ Academijs Suo arbitrio relinqui ſtudioſi juvenes, & illorum quisq Suo delectu publicè privatimq Sua ſtudia tractat. Id verò cùm valde inconſultum Sit, conjunctumq cum maximo juventutis ſtudioſæ & Eccleſiæ damno, prudentiſsime hic conſtitutū est, ut ſtatis horis & in certo conventu modus inſtituendi ſtudij Theologici alumnis noſtris aperiatur; & cùm in tanta juvenū caterva brevi illo temporis Spatio plenius Singuli inſtrui nequeant, privatim etiam admittimus conſilium petituros.

Non hoc solum curatius in nostra Academia institutum est; plura adferri poſsent in eam introducta, quæ cordati viri antea in Academiis desiderarunt.

En verò paucis noſtrū modum diſcipulorū formandi animos & doctrinam, Theologiæ Summa ex Venerandi D. Breithaupij, Facult. Theol. Senioris, opuſculo quod duas in partes, Theticam & moralem, vulgo disjunctas, conjunctim exhibet, unius anni Spatio tota traditur verbis Biblicis, quibus Scholaſtica adjunguntur ad intelligentiam veterū Scriptorū

Theologicorū, & evitandam offenſionem, in quam incidere ſolent perplexæ linguæ ignari.

Has prælectiones excipit, vel comitatur potius explanatio Sacræ Scripturæ; cujus linguas qui nondum perceperūt, annuo ſpatio tam Græcā quam Hebraicam addicere docentur. In iſtis enim linguis duo Profeſſores diligentiſſime noſtros inſtituunt, id dantes operam, ut integri Codicis explicatio intra annū abſolvatur. Quanquam illi in verbis enucleandis maximam operæ partem inſumant; non intacta tamen difficiliora loca prætermittunt: ut adeo hæc linguæ perceptio non parvū adferat momentum ad ipſam rerū cognitionem. Adſecuti hoc pacto Græci Hebraiciq; ſermonis peritiam inoffenſo pede ad acroamata exegetica accedunt, quibus partim totus ſacer Codex curſim explicatur, vel fuſius quidam ejus libri exponuntur.

Jacto hoc fundamento, quando indubitate ſciunt, quænam vera Chriſti & Apoſtolorū doctrina ſit, quamvis ejus ſcientia inſtructi ſatis videri poſſint ad populi Chriſtiani inſtitutionem; pro conditione temporū noſtrorum & Eccleſiæ, undiq; oppugnatæ, & ſolicitatæ ad varios errores, inſtruuntur etiam uſitatis tuendæ adverſus hoſtes veritatis præſidiis. Ut melius perſpiciatur, in quo cardo vertatur controverſiarū, publicam Eccleſiæ noſtræ confeſſionem enodatius, adhibita ejus norma, Sacra Scriptura, per certum temporis ſpatium explicamus, oſtendentes in antecesſum, quam graviter errent, qui ab ea nonnullorū, præſertim profanorū doctorū exemplo, impietatis patrociniū arceſſant.

Intellectis libris Symbolicis, progredimur ad perpenſationem argumentorum, quibus tradita in illis doctrina Biblica oppugnatur. Eam hic adhibemus cautionem, ut non promiſcue, quod inde ab incunabulis Eccleſiæ erroneū in vetuſtis monumentis memoratur, ſumamus refutandū, ſed temporis potiſſimū noſtri rationem habemus, quo præter Pontificios multi alij in religionem incurſitant, & inter hos præcipue vel omnis etiam in ſacris litteris patefactæ veritatis protervi irriſores. Eminus hi impugnant veritatem Chriſtianam; ſed alij non pauciores numero reperiuntur, qui cominus eam pervertunt, vel improbæ vitæ licentiā adſerturi, vel

inducturi commenta sua in sinceram Evangelij doctrinam, quæ nec in minima parte sine præſenti damno vitiatur. Huic tam propinquæ Veritatis impugnationi præcipue opponimus antitheticas noſtras lectiones; quanquam nec remotiorem plane & vetuſtiorem plane negligimus. Solemus subinde omnia secula percurrere, occurrentesq; in illis hæreſes paucis deſcribere indicatis libris, unde singularum notitia accuratior, si ea quis impoſterū indigeat, hauriri poſsit. In ipſa autē controverſiarū tractatione ſtudioſe fugimus cum acerbitatem & contumeliam, tum adfectatam errorum excuſationem, & novitatem occupatiſsimorū in concilianda Veteris Eccleſiæ doctoribus infamia, fideq; illorum elevanda. Commonſtramus auditoribus originem omnis aberrationis non aliunde, quā ab interna vitioſitate, qua omnes naturaliter infecti sumus, derivandā; hortantes ut omiſso aliorum ludibrio, horum moniti periculis & damnis sibi ab interno corruptore cavere diſcant.

Poſtquam aliquo temporis spatio alumni ita inſtituti fuerūt, ſenſim adducūtur ad exercitationem, qua ea, quæ perceperunt, diſcant cum aliis, maxime rudioribus, in quorum gratiam pleraque addiſcuntur, communicare. Hoc fine traduntur præcepta Homiletica, seu regulæ publice pro diverſitate auditorū, recte & cum fructu sermonē habendi, rejecta Vaniloquæ artis diſciplina, qua ante legitimū Theologiæ scientiæ & experientiæ spiritualis profectum audacter declamare de Numine sine lumine feroces juvenes docentur. Plus autem noſtrates exemplo proficiunt, quam arte inani. Singulis enim diebus Dominicis — unus alterq; ex Profeſſorū ordine pro concione dicunt; quorū sermo diſcipulis exemplo est, tractata in Cathedra cum majori simplicitate & perſpicuitate in roſtra proferendi. Præterea nonnulli ex alumnis sæpe coram cœtu commilitonū præſente & corrigente Profeſſore popularem habent orationem.

Omnes verò aliud exercitationis homileticæ genus frequentant, cujus supra, cum de Scholis noſtris age~~bam~~rem, feci mentionem. Scil. conveniunt ad conſociatam libri Biblici explicationem illi, quos idē hoſpitium

eadem menſa patriave fieri conjunctiores. Rationem hujus inſtituti pluribus ex adjecto libello cognoſces. Vix ullo tempore hi conventus frequentiores fuerunt, inſtituentibus illos maxime conterraneis: ex quo Sanctioris amicitiæ vinculo non parum utilitatis in cujusq patriam proventurū Speramus. Certe capta hæc Sub divini Verbi tractatione & obſequio familiaritas, plus olim in animos ad communem operis Dominici perfunctionem inflammandos valebit, quam Solemnis multis Academiis popularium ad comeſſandum, compotandum, libidiniq juvenili Serviendum conju~~nctio~~ratio.

Accedit ad hoc exercitium aliud, quo ratio inprimis Chriſtianæ fidei elementis parvulos & plebeios homines perſpicue & efficaciter erudiendi, præceptis & exemplis monſtratur. Quæ inſtitutio quamvis Supervacua illis videri poſſit, qui præterquam reconditiori eruditioni, nulli rei in Scholis altioribus locum faciendum eſſe contendunt; nos tamen aliter de ea re judicare debemus, quibus nihil antiquius hominū Salute æterna est, cui parum conſulūt magno litteraturæ adparatu inſtructi, Si inexercitati Sint in Simplici modo docendi rudiores de Chriſto & quærenda in eo beatitate. Conſtat in puerili ætate & maxima parte populi facilius Veritatis notionem & pietatis Senſum inſtitutione Catechetica informari, quam copioſa oratione, è Suggeſtu pronunciata, quæ cæteroquin, Si recta Sit, habere poteſt utilitatem. Præclaram vero huic exercitationi materiam Suppeditat formanda in Scholis, Supra deſcriptis, puerorum ac puellarū caterva. Hanc multi quotidie excolunt juvenes & ex hac tenerorum animorū cultura magnum diligentiæ & fidelitatis fructum capiunt, & facultatem Scite olim in munere eccleſiaſtico divinū Semen Serendi cum præſentiſſimo largioris meſſis proventu.

Hactenus de Studiis neceſſariis. Si tempus Supereſt, alia quoque præſidia & ornamenta Theologicæ Scientiæ, Philoſophiam, Matheſin, linguas plures, &c. arripiunt, præſertim illi quibus Scholaſticum Vitæ genus propoſitum est: qui itidem in Paidagogio noſtro, & Latinis Orphanotrophei Scholis egregium exercitamenti campum reperiunt.

Cæterū ne refrigeſcant noſtri, & tam in cultu animi quam menbis

remittant, quinto quoq; hebdomadis die horam publice impendo illis exhortandis. Paræneseôs nomen à multis jam annis publica hæc prælectio habuit, qua lectius coram toto cœtu consilia explico Salutaria, quæ Singulis privatim dare Solemus, & dehortor eos à præpedimentis, quæ illos monitis nostris non Sinūt obsequium præstare. Hoc inprimis Sæpius inculcatur, ut Studiū Theologiæ quisq; à Sui ad Deum conversione incipiat: cujus excitandæ, expediendæ incitandæq; in omnibus ~~in omnibus~~ prælectionibus Theologicis ratio habetur.

Quam efficax hæc nostra disciplina in multis alumnis fuerit, & quantos hi ferant fructus, passim functionibus Ecclesiasticis, aut juventutis institutioni admoti, hic non potest enarrari. Incipiens cum principio Academiæ nostri laboris Successus continuo, divina Succurrente gratia, retinetur inter varias difficultates.

Multum in hanc rem conducit animorū nostrorū, non nostra, Sed ea, quæ Jesu Christi Sunt, quærentium consociatio. Ita communi consilio omnia agimus, & distributis pensis, quisq; pro facultate & obveniente provincia auditorū Studiis & Saluti fideliter inservit.

Idem fit in laboribus, qui Scripto peragendi Sunt, in quibus hoc quidem generatim Studiose cavemus, ne numerū Supervacaneorū librorū augeamus, vel utilium etiam Scriptorū confectione laboribus magis necessariis tempus Subtrahamus, pro lege Scribendi habentes occasionem notabiliorem, vel etiam necessitatem; quam, quod diffiteri non possumus, multi, qui genuini B. Lutheri Successores reputari volunt, virulenta criminatione Sæpe nobis imponunt.

Quas Scriptiones ego ab anno 1714. vulgaverim jam commemoravi.

Venerandus Abbas Bergensis, idemq; Theologiæ Professor, D. Breithauptius publicavit primam fusioris Systematis Theologici partem, & Secundum volumen epistolarū Anti-Pelagianarū, adversus redivivum Pelagium, ex parte Scilicet reviviscentem in persona quorundam exosorū divinū lumen & veram Sanctitatem hominū, & pro impio Suo illuminato & virtute gentili, tanquam pro aris & focis pugnantium.

Rdus D. Paulus Antonius partim nova edidit, partim olim edita, ſed nunc aucta multiplici acceſsione, recudi curavit varia opuſcula: de converſione Samaritanorum, de vera & falſa doctrina dignoſcenda, de qualitate fundamentorū, ex quibus Pontificij etiam principibus res ſuas perſuadere nituntur, de autoritate Eccleſiæ, quæ mater eſt, de Harmonia fidei, de Libertate Chriſtiana, de Patmo Lutheri, de Veritate Chriſtianæ Religionis, ipſis Judæorū obtrectationibus confirmata, de ortu mali, de genuino principio actionū Chriſtianarum, de Spiritu moderationis; epiſtolam ad Theologū Saxonicū exaratam de vera & viva Fide.

Rdus. D. Michaëlis, ut ſupra narravi, occupatus fuit in concinnanda illa præclara editione Hebraici Codicis & Commentariorū ad Hagiographa, ſeparatim in tres tomos relatorum.

Rdus. D. Langius primo varias edidit Diſſertationes: nempe de Judicio Gamaliëlis in cauſa Chriſti & Apoſtolorū. Act. V. 38. 39. de Chriſto una cum Chriſtianiſmo in atrio tabernaculi Moſaici; de poena Talionis, Theologicè conſiderata, & exemplis Biblicis illuſtrata; de Indulgentijs à Luthero impugnatis; diſputationū Anti-Poiretianarū dodecades duas, quibus œconomia ejus ad examen revocatur. Porro alia ſcripta majora, Latine compoſita, in lucem emiſit: Myſteriū Chriſti & Chriſtianiſmi in faſciis typicis Antiquitatum Biblicarū Veteris Teſtamenti: hiſtoriā Eccleſiaſticam Veteris Teſtamenti: Commentationem Hiſtorico-Hermeneuticam de vita & Epiſtolis Pauli: genuina diſputandi methodū. Alia edidit Germanicè elucubrata: examen ſpiritus, latentis in ſic dictis epiſtolis theoſophicis: formam regni crucis ſub innocentia ſua, inter falſas criminationes & calumnias inprimis averſorū à Deo doctorū: inſtitutionem de divinis ~~perfectionibus~~ patefactionibus in genere, & ſpeciatim de jactata à ſic dictis inſpiratis: monumentū viri divini D. Lutheri, & reformationis Evangelicæ: modū fructuoſe concionandi: Scripti Ariani refutationem, & aliam ſic dicti pleni Timothei Verini; quo libro D. Löſcherus noſtrā doctrinam, tanquam novæ ſectæ placita criminoſe inſectatū

est: illustratam novissimam Ecclesiæ Evangelicæ historiam, in qua continuatio refutationis illius est: testificationem Veritatis & innocentiæ adversus D. Lescheri continuatum Timotheũ Verinum: Idem propediem in lucem edet compendium historiæ Ecclesiasticæ quod à condito mundo usq; ad nostra tempora progreditur: item Hodegũ litterariũ in singulas partes Studij Theologici.

Rdus D. Herrnschmidius, quem 1716. ad Professoris Theol. Ord. munus vocatum supra commemoravi, cum duplicis officij labores quotidianos sustineat, libris edendis non adeo multum temporis tribuere potest, ut pote quod suffurandum quasi esset magis necessariis curis. In recensendis tamen & per notas illustrandis Vitis patrũ, nec non procuranda nova editione operũ Tauleri, præmissa illis præfatione; item in recognoscendo & adnotationibus instruendo Pastorali Hartmanniano [libro insigni de munere Ecclesiastico, per Theologũ quendam piũ & doctũ D. Jo. Lud. Hartmannũ olim conscripto & antehac edito, jam ad prælum denuo parato] horas subcisivas utiliter collocavit. Idem varia opuscula absq; nominis sui mentione consignavit, quæ & ipsa publici juris facta sunt. Ex his unũ memorare placet, de operibus Christianæ liberalitatis, seu beneficentiæ inscriptum, quod superiori anno cũ præfatione D. Vr̃i Buddei prodiit. Occasio scripti fuit quæstio à Viro quodam illustri proposita, ad quam more Academico respondendũ fuit.

Hactenus de Academia, nostrisq; in ea laboribus. Non minus autem in populo Hallensi quam in studiosa juventute in viam salutis deducenda laboratur. Quid effectum in illo sit, supra jam ostendi. Sane & in hac parte patuit divini Verbi virtus, tametsi, qui huic obnitantur, etiamnum supersint, in quorũ improbitate, qualem Lothus inter sceleratos cives expertus est, sæpe animus noster perfert cruciatum. Cæterum plures nunc heic sunt Evangelij administri, qui studium suũ, ut decet Christi servos, dicant cælestis regni amplificationi. Inter quos cum gener etiam meus Rev. Jo. Anastasius Freÿlinghausen adjunctus simul mihi pastor, adeoq; collega à multis annis dilectissimus,

merito connumeretur, nec non unicus meus filius, Gotthilff Augustus, qui & ipse anno 1720. in ministerium oppidanũ cooptatus est, magnam sane exinde percipio consolationem, sed & perpetuam ad gratias summo Numini agendas incitationem.

Sed abrumpere cogor narrationem, quæ si pro argumenti amplitudine continuari deberet plura volumina impletura foret: Satis ex memoratis pernoscere poteris laboris materiam & à Deo perfectum fructũ. Fac quæso, ut intelligamus etiam, quid jam Tu agas atq; destines, & quæ in orbe tuo divinæ gratiæ specimina exstent. Perlati ad me sunt aliqui libelli tui, quorũ lectione mirifice exhilaratus sum. Adjeci Catalogum illorum, ut videas quænã ex scriptis tuis possideam. Rogo autem, quod pro mutuo inter nos amore benigne interpretaberis, ut, quæ mihi deesse intelliges, oblata occasione, ad me transmittas. Gratias pro hoc beneficio quantas potero referam. Dedi nuper amico in Anglia negotium, ut historiam tuam de fatis Ecclesiæ Americanæ pro me emat. Hanc jam exspecto, ubi accepero eam, plura ex Te sciscitandi causa nascetur. Ceterũ rogo frequentioribus me digneris litteris, quibus nosti me valde delectari. Quam lætatus sim ultima epistola tua, in exordio meæ commemoravi; ubi breviter quoque ostendi, quam ~~quam~~ amplum in litteris illis deprehenderim gaudendi argumentum. Hoc ibi sub festinatione mea prætermisi, quod scribis de facienda Evangelicorũ & Reformatorũ concordia. Diligenter hanc rem dudũ perpendi, sed plures in ea offendi ~~deprehendi~~ difficultates. Tuam propensionem, cujus sinceritatem multa probant documenta, non possum non magni facere. Nec ego, nec ullus vir cordatus tam inhumanus erit, ut nolit hæc doctrinarũ divortia & horum incommoda tolli: sed aliud est pacẽ optare, aliud hoc Ecclesiæ statu, & hac animorũ διαθέσει consilia Irenica agitare & perficere velle. Pro cognitionis concesso[3] mihi[2] modulo aliter judicare nequeo, quam horũ conatus irritos fore, ut fuisse eventus sæpe declaravit. Sic ego sentio: docere nos ex mandato Christi oportere homines de poenitentia & adjungenda Evangelio fide, hac via quam plurimos lucri facere conari, tolerare

diſſenſum nec eo amorem, quem alter alteri debet, ſinere profligari, reliqua Deo permittentes. Huic Te amice dilectiſsime commendo; hic te ſua gratia ubiq. complectatur, hujus fiducia perge quæſo, ut cœpiſti; colere quem nactus es, agrum fertilem, & ſcito, operam tuam, Domino fortunante, minime fore fruſtraneam. Me vero porro ama, atque Vale. Kal. VI. Mart. 1722.

P. S.

Plurimum Reverendos Collegas, qui me tam amicè ſalutarunt, quosq; omnes adhuc in vivis eſse ſpero, meo nomine peramanter quæſo reſaluta.

To Mr. Newman. Aleppo. 22. Dec
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Honord. Sir.

No. 10,716.
Read 7. April 1730.

The Levant Company's 2. Ships, the Hallifax and the great Cecili arriving at Scandaroon the 9th. and 10th. instant, the 2. next Days I recei your Favours of the 29th. Septemb.r and 1st. of Octob.er with their Copies, and the Society's Invoices of the 6. Chests and one Box of Books, and I have given the needfull Orders for receiving them on Shoar, and for bringing them up; and when they come into my Custody, I'll distribute them in the same manner as I did the Former.

I have receiv'd Mr. Sale's Letter about the several Lists of the Errata in the New Testament and Psalter, and am highly obliged to him for the Pains he has taken in Examining them and giving me so accurate an Acco of his Sentiments on them, and I have wrote him an Answer in the inclo Letter which please to let one of your Servants deliver to him. I am very glad that the Society have caused the Printer to insert the Negative Particle which was wanting in Gal. 3. 10, and am much obliged to M Sale for acquainting me how it came to be omitted.

I give you many Thanks for reminding the Society of what I recommende in my Letters of 20th. and 29th. April, and 23d. Novemb. 1725, and 17th. April 1727. about the Edition of a Folio Psalter for the Use of the Churches an Convents, and shall acquesce in the Sentiments of his Grace the Archbp. of Canterbury, and the other Learned Members of the Society, and attend till their Fund is recruited after the Expence they have been in the Edition; and am sorry only that so small an Addition to the Trouble and Expence as the bare putting the Scriptural Quotations in the Margin of some of the 10,0000. Copies of the New Testament could not be done, and the Treatis of St. Gregory Nyssenus on the Titles of the Psalms be added to some of the Psalters, because he being so celebrated an Author, and so highly esteem by all the Eastern Churches, it could give no Cause of Cavills either from the Papists or any one else but would be higly usefull and acceptable t

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all, as explaining many Things to them in the reading of the Society's Benefaction of the Psalter, which probably few of them apprehend at present. My Request therefore is, that when the Society find themselves in Ability to print the 200. Psalters for the Use of these Churches, they'll add the pure Scriptural Quotations in the Margin, just in the same manner as they are in the Manuscript Copy, and S.t Gregory Nysenus's abovementiond Treatise at the End of it: And in the mean time I am very much pleas'd with their charitable Intention of presenting to the Patriarch's Publick Library, a complete Sett of the Antient Greek Fathers as soon as their Affairs will permit such an Expence, and they can meet with such a Sett.

The Captains of the Ships, that brought the 6. Chests and the Box of the Society's Books, have been very reasonable in the Freight of them. I was at some Expence this Year at the Customhouse in clearing the 9. Chests, but by Favour of some Officers who were my Friends, it was easier than I could else have expected. When these Ships are dispatch'd, I will draw out an Account of the several Sums which I have at times expended on Account of the Society's Books, and send it to M.r Kingston to lay before you; and you may please to pay him the Money for me.

The Box of the 450. Catechetical Instructions &c. which the Society have sent now, and was intended to be sent last Year, I intend to bring up immediately, the Box being small, and distribute them immediately; but the Chests being bulky cannot conveniently be brought up till afterwards.

I give you many Thanks for gratifying my Curiosity about the Authors of the abovementioned small Treatises.

As to a Concordance to the Holy Scriptures, I am much pleas'd with the Reasons you give for delaying the setting about it for some time, because by yours it seems as if the Intention of the Society was to print the Old as well as the New Testament. God prosper the Undertaking; and grant long Life and Health, and all other imaginable Happiness to your self for bearing so great a Share of the publick Burthen of their Affair, as are the most sincere Wishes of, Honor.d Sir,

Your most humble Servant,

Rowland Sherman

I am very glad to see what you mention of the Genius of the Students at the Univ.sity being turn'd so much to the Study of Arabic; it is a good Omen in respect of what the Society is doing for these our Christian Brethren in the East. Please to favour me with the New Grammar which the Arabic Professor has printed for that Language. The English Copies of the 2. abovementiond Treatises are very acceptable. Pray do me the Favour to let M.r Sale see the Letter which I had the Honour to write you the 2. Octob.r 1727. because there's an Error which I had found in the MS. of the New Testament, which he takes no Notice of in his Letter to me.

D.o R.S.

To Mr George Sale   Aleppo December ye 22

Sir,

No. 10720.
Read 7th April 1730.

The 10th Inst I was favoured with your obliging Letter of ye 25th Au and am very Sensible of ye Respect, which you have shewn me in giving your somuch Trouble to give me so accurate an Account of ye Errata of the Edition of Arabick N. T. as you found them in your examining the Sevl Lists, which at times I transmitted to Mr Secratary Newman, who speakes with great Respect of your Generousity & Zeal in assisting the Society in this Edition of theirs; & I cannott my sel but admire those good qualityes in you, as well as the Great Progress in a Languag so difficult, & so much out of the Way, as is the Arabick to one, that never lived in any Country, where it is Spoken, & which has no affinity with the European languages, & is of use to so Few, which makes me wish you had informed me whether you are of any of the 3 Learned Professions, & what motive prevailed with you to Study it, & what Help you have had in it; & since your pleased to acquaint me, as Well as Mr Newman h done the same, that you are one of the Correctours of the Arabick New Test. & perhaps Sevl Lists of Errata may by others, if not by your Self, be esteemed as if I thought the Genl Correctours had not done their Duty, I think my Self obliged to acquaint you no as I did Mr Newman under the 23d March last that the Father, which I imploy'd t examine the Printed Editn by the Manuscript Copy, owned he never saw any thin come out with so few & so Small Faults, & gave a thousd Benedictions to the Supervis of it, & I had no other View in Sending those Sevl Lists of Errata, than that wh they were material, or immaterial, as you were pleased to term them, they might be amend'd to take from any one all pretences to under value so good a Work, which many may be imagined to be sorry to see come from Protest. Hands. It would Swell my letter to m should I give a particular remark to every one of yours, I shall therefore do it to some few, & the first is that on the Name of Barnabas in Act. 15. 45. which you noted in a particular Manner; to which I shall only say that Exotick words, & especially Compounds, don't come within the comon Rules of the Arabick Language & great care ought to be used to preserve the Etymology; as Here being a Syri

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Generousity & Zeal in assisting the Society in this Edition of theirs; & I cannott my self
but admire those good qualityes in you, as well as the Great Progress in a Language
so difficult, & so much out of the Way, as is the Arabick to one, that never lived in any
Country, where it is Spoken, & which has no affinity with the European languages, &
is of use to so Few, which makes me wish you had informed me whether you are of any
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Word

word & Synonymous to in Arab, the Orig:l Greek in Mk 10:46. mentioning Bar-Timæus, immediately adds the sense of it by the Son of Timæus; & in Acts. 13. 6. you will find Bar-Jesus written in the Polyglott in Arab just in the same manner as I wrote Barnabas; & for the same Reason I observed the same Orthography in all those Derivations in every respective place, to avoid the Confusion of Sevl ways in writing the same or a Consimilar word.

I am very much pleas'd with what you write about the Press; & when I 1st saw the Void Space for the wanting in Gal: 3.10, I conjectured it came from some such Accident; & most probably that in Revn 18:19. of for came from the like the Ink not taking on the whole last letter it became instead of & the same I find in Sevl other places where some Copyers want a Point & some times two, & others want none; & that is doubtless the Cause of ye differences wch you mention, between the Lists of ye Errata & your Copy.

Your remk on Joh: 8. 5. is just, but you say Nothing about how the wd which is certainly a plul Masculine, comes to be used where the Speech is of Females; & because that may some other time come into your mind, I consulted my old Mar the Revd Pietrod Oliva that & about in Luc. 23: 56: because you take the Manuscript to be wrong; & herewith I send you his Answer in his own writing; & I do it the rather to save you Trouble in Seeking for Faults in the Manuscript wch was adjusted with the Greatest Care, & with the Supervisourship of Sevl Persons, who are Natives & every way qualifyed for such a Work. The remk on Acts 23.17. is just & I found it out my self after the list of Errata was gone; it Slipt into the list purely thro' the over much Hast of my Amanuensis, & was not in the List of the Father, who first compared the Edition & the Manuscripts; & I caused the Blunder to be amend. in all the Printed Coppyes that remd undeliver'd. The remk on Ephes 1-17. just & I saw it at 1st before the Manuscript of the N. T. was sent hence; but I acquiesced reasons of Others, & let it stand yn but I have now Corrected it in my own Manuscript, and intend to do it also in all the printed Coppyes: & likewise in 2 Tess: 2:14 of for but not that on Colloss: 2.8. because a more or less ye Arabs dont regard, & frequently omitt it Translans tho' it be in the Orig.l As to the words like that are Spoken, & many times written without the Point, I desire it may not be omitted

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in the Printing, because the Orthography requires it; & many Letters with the Point have one & one quite different, when without it. As for that in Luc. 7.4 where you say the Rule requires to be wrote those Rules are made by Strangers according to wt. Authors they have meet with. & other Authors write otherwise, & insert the casual according to the freedom of the Language, which is great almost as ye vast Tract in which it is Spoken, & I could give you many many instances of it from their books & writings; & the same for instead of Matt: 27. 64. & of instead in 1. Thess. 1. 8. & therefore I request you wont vary from the manuscript in those places; nor in Luc: 15: 14 because the wd. is certainly & not infud, without without the Point; nor vary from it else where. As for Acts. 27. 12. where you think it ought to be instead of this being an Inland Town, & my self inversed in the Arab Names of the Points of the Compass I sent to the Coast of Acria & Sydon, & had a regular & intire Compass sent me both in Italian & Arab, & from that was the word taken, as it is in the Manuscript. In Joh: 10:1 the word is written both & That in Matt: 10: 10. is only a Mistake of ye Coppyer, who Seeking a little Spott after the wd. as it is in my manuscript, mistook it for the Affix. In Matt: 17: 27. being an Exotick word, does not come under ye comon Rule, as I mentd. before. I Matt. 26: 41. You'r certainly wrong for is never wrote but in the Masculine, & therefore the Adjective must be so too & nott As to the wd. in Mark 2. 21. &c. it is Synonymus with & Signifyes to Splitt or burst, as any thing overfilled, like the Nett with the Fishes, or the Bottles with the Fermenting Liquour, In Acts. 11. 25. I cant tell how come to be put instead of as my Manuscript is, & the Latter is the more usual Phrase, In Acts, 4. 25. is well putt, & you see the same word, & in the same sence, used in Psal: 2:1 in the printed Edition, Please to give my humble Respects to the Revd. Mr. Bedford & Mr. Dadechky, & if you please you may shew them what I have written here, Your remks. on the Psalter I can say nothing to now, because my manuscript is at present with the Syrian Bp. of this place but I'l do it some other time. Pray tender my Thanks to your Father & your Uncle for their kind Remembrance of me but I have not the Happiness to remember ym. As to Manuscripts here; such I mean as would be of use in Christendm. I have never mett with here, Pray lett me know

what

what Subjects, & in what Language, you want them, & for what use; Transcribing in Arab is Cheap enough 1/5 of a Dollar or about 14 pence Sterling, for 10 leaves a Large Octavo, & proportionately for all Sizes. Persian & Turkish would be at the same price, but we have few transcribers for any Thing, but Arabick. I am with much Tra

Letter of 2d October 1727. to Mr Newman I advized Him of an Errour, which I found in the New Edition of the N. T. & the Manuscript in Joh: 6:32. which you taking no Notice of in your Letter, I request to desire a Sight of the Letter.

Er'g Aleppo. Janry 10th 1729/30

S.r yo.r m.o Humble Servant
Rowland Sherman

To Mr Newman

Aleppo February ye 21st 1729/30
By the Hallifax

Honoured Sir,

No. 10,815.
Read 30 June 1730

I Paid you my last respects the 22. Xber by way of Livorne to be forwarded thence by the 1st Post, & the 10th Janr I sent you a Copy of my Letter without any Addition, & in each of my Letters to your Self I sent Origl & Copy of a Letter to Mr Geo: Sale. This I intend you by the return of the Levant Compau 2. Genl Ships vz Hallifax & Great Sicilian, who dulely deliver'd into the Custody of our Factor Marine at Scandr the Society's 6 Chests & one Box of Printed Books, & I have accordingly paid the Captains their Freight, as Specify'd in the Respective bills of Lading.

The Box of Books I have receiv'd in very good Condition, & I have disposed of most of them to the Clergy & Laity in Several places: but the 6. Chests I intend to let remain at Scandr till the season for the Rains is over that I may then bring them up with more convenience, & less Hazard of any injury on the Road & dispose of ym as I formerly did the others.

I have drawn out the Accot of the charges of the 7 Chests of Psalters, & 9 Chests of New Testaments, & herewith you have it inclos'd; it comes to ₱ 363.40/80 of this Money, which please to pay the Value of same to Mr William Kingston, who will deliver you this Letter. The Expences of the present 6. Chests & a Box, I'l acqt you with when I have rec'd them in to my Custody & in the Interim wishing you all imaginable Happiness I remain with much respect.

A Copy

Charges on 7 Chests of Psalters and 9 Chests of New Testaments
recd at times from the Society Vizt

1725
April 16. Chests 3. qt 2023. Psalters by the Hallifax, and Royal Exchang
Decemr 28. Chest 4. qt 2500. Psalters by the Princess Amelia, and Happy return
1728/9
Jany 16. Chest 9. qt 1300. New Testaments by the Hallifax
16. Chests. Wentworth and Du Cane

Imbaling the 7. Chts at Scandr agst Rain on the Road - - - - - -	3 „ 40
Portage from Scandr to Aleppo	14 „ —
Portage from the Custom House - - - - - - - - - - - - - -	1 „ 60
Custom on the 2d Parcel of Psalters being 4 Chests - - - - - - - -	10 „ —
Imbaling the 9. Chests at Scandr agst Rain on the Road.	4 „ 40
Freight as by Bill of Lading on the 9. Chests - - - - - - - - - - - -	31. „ —
Portage of the same from Scandr to Aleppo - - - - - - - - - -	21 „ 20
Portage from the Custom House - - - - - - - - - - - - - - -	2 „ 20
Custom on the same - - - - - - - - - - - - - - - - - - -	32 „ 49
Correcting 4525 Psalters - - - - - - - - - - - - - - - -	188 „ 43
Correcting 1300 New Testaments - - - - - - - - - - - - -	54 „ 14
	363. „ 46

Aleppo March the 23d 1729/30

Honod Sir. The above lines of the 21st Febru:e are a Copy of of what I had the Honour to write you by the Hallifax which with the Great Sicilian sailed the 4. Inst for Cyprus & London God send them safe Herewith I send you a Copy of the Charges of the Society's 16. Chests of Psalters & New Testaments amounting $363. $\frac{48}{40}$ which at yor conveni you may please to pay the Value of to Mr William Kingston The 6, Ches by the last Ships I had orderd the Vice Consul at Scandn to send upon a wood & which I have them in my Custody. I shall take the same Care of them as I did of the former 16 Chests.

the

The Patriarck Silvester was not returned to Stambole by our Last Letters, but was come very near it, & from Yannia as ye pronounce it which is only 12. Hours distant from Stambole he hon.d me with a Letter dated the 20.th Dec.r & seems very chearfull, so I hope he's sped with his content in the long Journey which he undertook I wish you Health & Happiness & subscribe my Self with much Respect

Hon.d S.r
Yo.r most Humble Serv.t
Rowland Sherman

Please to give my respects to
Mr. Sale & to the Rev.d Mr. Bedford
& to Mr. Dadoochy
D R S.

To Mr. Newman.

Honoured Sir,

Aleppo 7.th July 1731.
By the Halifax.
2:D:G.

No. 11.416.
Read 26. Octr. 1731.

This Letter You'll receive God willing by the Halifax, which returning now for London gives me an opportunity to pay you my Respects, and Thanks for your Favours of 27.th May 19.th September and 7.th of Nov.r the 1.st of which I Received by way of Marseilles, and the two others by this Ship and the Camberwell and I have since Received the Society's 6. Chests of Books by them in very good order.

I am glad the Society are so well content with my Service in their affairs, & they may depend on my continuing my endeavours to give them the like Satisfaction hereafter.

As to what Number of New Testaments &c.a may be wanted in these parts and how I have disposed of what I have already received you may please to know that most of the last 12 Chests I have stile by me, in Expectation of the
Silvesters return hither that I may distribute them by his hand and have since his advice for what is further necessary to write to you as to what more may be wanted in these parts. Those which you formerly sent me I have already at several times had the Honour to acquaint you

you that I distributed them equally all up and down the country, Damascu Antioch, Tripoly, Lattakea, and several Towns in that Diocese Jerusale and Diarbeker, and in order to do the like at Alexandria, and Grand Cair &ca. I requested Consul Wheak to ask the Greek Patriarch there what numbers he desired for his Flock and they should be sent Him but the Consuls Death prevented his returning me an Answer: When I hea who is his Successor. Ile have due care to write him about it.

I thank you for your Care of my Letter for Mr. Sale and for yo Promise to shew him my Letter to your self of the 2d. October 1727.

As to the Lexicon for the Ancient Persic, you may please t acquaint that Worthy Member, that inquired after it, that here's n such thing, nor did I ever hear of one, or any Person in these part that understands that Dialect.

The Reverend Mr. Burdett is Chaplain at Smyrna and not at this place so I gave your Letter for him to our Chaplain the Revd. Mr. Edwards who sent it to him as I shall do the Packet of Book which the Society have sent for him in the Chest No. 22.

I observe you had paid the ps 363..46 disbursed by me on the Societys former Parcells of Books, to Mr. Kingston at the Exchan of 3^{s}..3^{d} ꝑ Dollar which is so low a Valuation as I never before hea of and I would rather have presented the whole than have accepted of it. had I known it in time; Our Consul here for such a Sume which he disbursed for a Gentleman in London drew the value at Four Shillings ꝑ Dollar and so have I now computed the ps 195..13 disbur on the Societys last 12. Chests of Books which makes $£39$..4^{s}..6^{d} and I request you to pay it for me to Mr. Wm. Kingston The Account particulars is here inclosed.

I have sent you by this Ship according to the Societys desir a Small Bundle containing a Copy of the N. T. and another the Psalter the former of which will show you also how I cover those that are bound in Paper and to these two I have added

There

New Testaments which want some Leaves others some Psalters in which some Leaves are only misplaced by your Book binders Remedy here.

I am obliged to you for rendring my Respects to the Revd. Mr. Bedford and Mr. Dadeckhy and I am so to them for their kind Remembrance of me and likewise to Mr. Sale for his promise of a Letter to me.

To the Revd. Mr. Arch-Deacon Lisle I have some time since written & owned the Receipt of the Book which he was pleased to send and I intend to pay him my Respects by a Letter by the Camberwell in about 8 to 10 Days

Please to tender my Humble Thanks to the Society for their Present of Books in the Chest with 17 and have read them with great Pleasure especially that Account of the Danish Missionarys at Tranquebar, but, as it goes no higher than 1716. I request the Favour of the rest if it has been continued to this time I give you many Thanks for their present of the New Edition of the Arab Grammar, and shall conclude my present Trouble with my Hearty wishes for their Health and Happiness and Subscribe my self with much respect.

Aleppo July the 15th: 1731.
By the Camberwell DG

Honoured Sir,

No. 11,996.
Recd 26. Decr 1732.

The Original of the preceding lines of the 7th Instant I confirm as Copy of what I had the Honour to write you by the Halifax and I have nothing to add by yours Conveyance of the Camberwell, but that I have actually sent away your Packet of Books to the Reverend Mr. Burdett in Smyrna by way of Cyprus. and have accompanyed it with a letter from My self The Venerable Silvister Patriarch of Antioch has finished all his Business to his Content and obtained his Patent of Confirmation from the Present Government of which as a Curiosity. I send you herewith a Copy wch. you may please to shew the Reverend Mr. Bedford and to Mr. Sale & to tender them my Humble respects I am Respectfully

Aleppo

Aleppo August 7 173

Honoured Sir

No. 12066.
Read 20 Febr. 1732.

The 12th of February last I received your Fav of 15th November by the Levt Companys Ships the Nile the Europe and am v glad to find by it that the Originals of the two above written Coppys have bee received by you. I thank you for paying the £39..4..6 for me to Mr. Kingston who has owned the Receipt of that Sume.

The Venerable Silvister Patriarch of Antioch who we thought had su mounted all his Difficultys that obviated his return to his see when he ha obtained a Confirmation from the present Government at Constantinop h found another Start up which we hardly expected, the Perverted part of hi Flock having by was and means introduced a Bishop of their own Stam into his Chair which will give him some trouble and Expence but in the en be his Advantage & in the interim It keep the Societys books.

The new Consul of Cairo is Robert Barton Esqr. lately Consul at Cyprus with whom I have Received a Correspondence when he received there and to day the small Charges at and up to Cairo whi is 3 days Journey on what Books I send them for the Society for I dont reccon of it reasonabe the Donours should be at the Charge and if they a content by the next Ships if send them several Numbers they demand or a least a reasonable Number. The Revd. Mr. Burdett of Smyrna has writte me that he's received the Packet of Books which I sent him from you w I can you many things please to command me who am wi much Sincerity and respect

Honoured Sir

Your most Humbe Servan

Rowland Sherm

To Mr Newman. Aleppo. Novr. 20. 1732.

No 12650.
Recd 7. May 1734.

Hond Sr

The Original of ye above Copy of 7th Aug.st went by the Hardingstone. This I intend You by the Levant Comp. Ships ye Europe & Nile. The Venerable Silvester Patriarch of Antioch arrived at Tripoli in an English Ship from Smyrna, & next day he did me the honour to advise me of it by a Letter but he mentioned nothing of his Patriarcal Affairs, & particularly of wt remedy he had obtained for those, wch caused him to retire, & be so long absent from his See, so probably, the Revolution in the Government at Constantinople and the frequent and great Changes therein the Ministry have been some Impediments to him, but doubtless with Patience He'll overcome every Thing. I hear his Flock at Damascus have requested his Presence there and that he is accordingly gone to them, so I keep most of the Society's Printed Books by me till he comes here; only now and then, wn the Clergy of any of the Christian Nations here demand any for their Schools, or their Youth, whom they teach at other Places, I give them, to each Demandt a Psalter Testamt and the Compendium, and advise them that their Scholars may read them in that Order, that they may understand them the better. From Consul Barton of Cairo I have heard no Answer to what I wrote him, as mentioned in my last about the Patriarchs of the Greeks and Copticks; when I do You may please to depend on my acquainting ~~thee~~ You wth wt he writes, & if you think fit to write to him yor Self by any of the Levant Compa. Ships to Alexandria on the same Subject he'll have all due regard to yor Lres, he being a Gentleman of great merit as I found by his Correspondence when he resided as Consul at at Cyprus. Mr Philip Jackson Nephew to our Deputy Govern.r Mr William Dunstar gave me the Enclosed Letter for you I am with much respect.

To Mr Newman Aleppo Oct. 19th 1733.

Hond Sr

I have not paid You my respects since the 20th Novr last ye above Lines being a Copy of wt I then had the hond to write to You. I have lately had a Letter from Consul Baston at Cairo in which he writes me he had spoken to the Greek Patriarch, and made him in the name of the Society an Offer of wt number he pleased of the Printed Arab: Psalters and New Testamts for ye Use of his Flock. The Consul said he took the Offer very kindly but wou'd name no number of Books to be sent him; but ye Consul propos'd 400. to 500. So I have sent by way of Cyprus 2. Chests containing 200. New Testamts 200. Psalters and 100. Compendiums; & I requested ye Consul to acquaint the Patriarch that if he wanted more I would send them.

The Patriarch Silvester is Still at Damascus, & has had a most tedious Trouble from the Peverkite who have Lavished away immense Sums to keep him out, but I believe it will end, & that very soon in the Ruin of many of their Heads, and a firmer Settlemt than ever to himself which GOD Grant, & to yor Self and the honble Society ~~all~~ all imaginable happiness are the wishes of Hond Sr Yor most humble Servt

Rowland Sherman

To Mr. Newman   Aleppo Dec. 7. 1733

No. 12678.

Read 28. May 1734.

Answered 11. February 1734/5.

By the Euphrates.

Sir

I duly Received Yor. Favr. of the 8th of March last and observing the Distinction you make between the two Societys, thought it neceſsary to get an Evidence of the Decd. Mr. Robert Porey's Intention of his Legacy of 100 Dollrs. The Bequest will appear to belong to that Society of which you are Secretary, & this is the opinion of our Chaplain Mr. Edwards, Mr. Rowland Sherman & my Self; Our Testimony, & Sentiments, You have here Enclosed, & accordingly I shall be Expecting and punctually follow yor. Orders for the Disposal of said Sum of —100. Dollrs. Whenever they may arrive.

I was not wanting on Receipt of yor. Letter, to pay yor. Complimts. to Mr. Sherman who is a well Wisher to yor. Self and the Society; & be aſsured I shoud be equally glad, of any Opportunity to give proof of my being in the Number of their Friends, I remain with all Esteem

Ex.

Sr. Yor. most Obedient humble Servt.

Phillip Jackson.

Whereas Mr. Robert Porey has by his Will Dated the 6th. of March 1730/31 Given the following Legacy as appears to the Subscribers from an Authenticated copy of the said Will in manner & Form following

"Item. I leave & Bequeath to the Society for the Propagation "of the Gospell in Foreign Parts One Hundred Dollars."

And Whereas for the just appropriating of the said Legacy. The Subscribers do give it as their opinion That the Testator meant and Design'd this Bequest to the Society for Promoting Christian Knowledge and who profeſsedly Propagate the Gospell in Palestine and other parts of Aſia. The Deceas'd never intending, as we believe That his Legacy shoud be disposed off, to the Society for Propagation of the Gospell in foreign parts & limitted by their Charter to the English Plantations in America, and in Witneſs of this our Opinion Wee do hereunder Set our Hands this the 7th. of December 1733.

Ex.

Edward Edwards Chaplain

Rowland Sherman.

Phillip Jackson.

Alleppo May 22.
1735.

To
Mr. H. Newman

Sir

No. 13315.
Read 2. Sepr.
1735.

In September last I had the Honour to receive your obliging Favour of the 11th. of May in the last year & I hope you will be so good as to excuse me that I have waited this direct Conveyance for England to make you my best acknowledgments for it.

I am extremely obliged to the Society for the great honour they have done me by electing me one of their Corresponding Members, and tho' I know my Self to be very unworthy of it, yet I shall be ever ready to do credit to it, by all the good Offices I can perform in my present Station

W. Hallifax.

The State of Christianity is much to be lamented in these parts, and so much the more, from the great increase of the Romish Miſsionaries amongst us, and the great Mischief they daily do to persons of that Profeſsion, who I may venture to say, are become much worse Christians than formerly, thro' the wicked & low arts of theſe reſtleſs Agents.

In this sad prospect, I should think some short and plain treatise against the Supremacy and Infallibility of the Pope (who is taught to be the Idol and darling of these poor deluded Christians) might be a means to stop the Progreſs of these ignorant factors and the arts of popery by which they corrupt and carry on their cause in this, and many other adjacent Cities.

But if the Society shall entertain any thoughts of sending out any Treatise of this nature, they must be specially carefull to avoid all mention of Ceremonies, as many in use amongst all the Christians here are too nearly ally'd to thoſe of Rome, and that they are at present fond of them even to Superstition.

They

The Distribution of the New Testaments and Psalters in Arabick has been very carefully and prudently managed by Mr. Sherman, who from his great Knowledge and Experience is so much more capable of serving and informing the Society in these or other particulars, that it would be a kind of presumption and rudeness in me, to aim at any real Service to the Society during his Life, but whenever they shall think me capable of serving them in [illegible] any of those Matters they have so piously and charitably undertaking I beg you to assure them of my readiness to be a fellow labourer with them and that their and your Commands will be always most welcome and agreable to

Sir

Your most humble & obt. Servant

N. Coxe

P.S. I duly perform'd your Message
to Mr. Sherman; and our very
worthy Chaplain returns you
his humble Service

Aleppo May 23.
1735.

To
Mr. Newman.

No. 13316.
Read 2. Septr. 1735

Sir

The above lines of 19. October 1733 are a Copy of my last since which I have received your favours of 30th. Nov.r 3. Xr. following & 11th. Feb.ry last and give you many thanks for the Contents. I observe you had in the former of those 3. Letters reced mine of the 7th. Aug. and 20th. Nov. 1732. and you may please to know that your Letter for Mr. Jackson under my Cover was duly deliver'd him, and I suppose he has answerd it, and I hope you'll shortly see him, he being yesterday departed hence on the Euphrates for London. God send him a good Voyage

The Venerable Patriarch Silvester has not yet been able to return to his See here, the Enemies of Him and his Church having by force of Money kept him out. At Damascus he had a Victory compleat over the Perverted but it cost him dear and that necessitated him to take a Tour to gather relief from the Orthodox. He is now at Tripoly and intends as I am inform'd for Cyprus for the same End, and then to go Constantanople to put some end to these tedious Imbroils.

As to the sending some Books of the Society's Benefaction to the parts abroad I have acquainted you in my last what numbers I had sent to Grand Cairo, since which have heard nothing from Consul Baston, nor from the Syrian Patriarch's Deputy at Jerusalem, to whom I offer'd to deliver any number they should desire.

I am not willing at present to direct the sending out more Copies of the Books formerly sent, only I should wish the Society would please to think of what I proposed in my letter to you of 22. Decemb. 1729. and my preceeding Letters of 20 & 29. Apr. and 23. Nov. 1725. & 17. Ap. 1727. and especially about printing some folio Psalters for the use of Churches and Convents, and of adding to the Psalters St. Gregory Niſsenus on the Titles of the Psalms.

As to the P. S. of your Letter of 30. Nov. abovemention'd concerning the Armenian Congregation at Fort St. George, and what Correspondence is between the Armenians and Greeks, I can only say, that if you mean the Armenians and Greeks here, they paſs well together as to outward Civility of Behaviour in all publick Solemnities, of Festivals and mutual Visits and Complements; but if you mean the abovemention'd Congregation at Fort St. George it is too far off and I suppose there is none

As to your Question in your letter of 11th. February last whether the Patriarch's Continuance at Damascus be any Impediment to the Distribution of the New Testaments and Psalters among his Flock in these parts by his Arch Deacons or the Ecclesiasticks that have the Care of his Affairs here in his Absence; you may please to know that his Officers at present are so opprest that they cannot own themselves as such, nor wear their mark of Distinction; but when he comes to Constantanople He'll soon rectify every thing; and in the interim I Distribute those Books both to them and all other Christians that ask for them; sometimes single Books and always in small numbers, so that it would be an endleſs thing to keep such an Acco.t as the Society desire of me for those already sent. I kept one at first but was forced to leave it off

The 3. Copies which you sent me of the Society's Proceedings were given as you order'd; 2. of them to the Rev. Mr. Edwards and Mr. Jackson, and for the 3. I return you my thanks. I see it contains under N. 3. a short Acco.t of the Protestant Miſsionaries in the East Indies, but it begins only at the 24th. Augst. 1732. so I take the Freedom to remind you to send me any

account

account which may have been printed since that you formerly favour'd me with which ended with 1716. as mention'd in my letter of 7th July 1731. I am with much respect

Sir

Your most humble Servant

Rowland Sherman

Aleppo. March 1. 1735.

To. Mr. Henry Newman

No. 13656.

Read 8. June 1736.

Sir

I am extremely oblig'd to you for the honour You did me by yor two kind favours of ye 13. & 23. of Sepr last and I beg you will return the Society my humble Thanks for their most obliging Present of Bookes as also their kind attenti wch I so poorly & weakly recommended to them.

The several Tracts they were so good to send me against Popery, are no doubt out of singular use & advantage to many People in our own & other Countries; but here where our Languag is Scarcely Spoken or known, they are of little or no Use and therefore it is but a piece of common Justice in me to acquaint the Society (Especially as I have many of those, & other tracts of the kind by me) that they may be more usefully and Charitably bestow'd in other places.

I believe the State of the poor Christians here is so well known to the Society, that it would be a kind of unnecessary troub if not a rudeness, to interrupt them by any additional accounts of my own, & all I shall add is, that considering Popery under Sevl distinct Species or degrees, the very worst kind of it is propaga here amongst these poor Ignorant People and thereby they are of Exposed as a Prey to the greedy avarice of ye Turkish ministers.

In so sad a Situation, whenever the Society shall be able or disposed to undertake any thing for the relief of these poor Pe I shall be always ready to Second their endeavours, & to assist them wth my best advice and good Offices upon all Occasions.

If my Abilities were equal to my Inclinations, I would be wanting to give the Society some solid Proofs of my affectio and regard to their present Undertakings; but if they canno

keep

to appear together, I shall hope nevertheleſs, they will accept in good part of a small Present of Ten Venetian Chequeens, which I have desir'd my good Friend the Revd. Mr. Abbot, to pay you, & for the disposal of it I leave it wholly to the discretion of the Society only I beg that my name may not appear in Print, & that they will receive it as an acknowledgment, but not a return, of their kind Present and remembrance of me

I have the Honour to be wth. all poſsible Zeal & Respect

Sir Your very faithfull and
Obliged Servant.
N. Coxe.

Sir

This will be deliver'd you by my worthy Friend — Mr. Abbot, and as I have mentioned some matters to him, that I did not think proper to insert in my Letter to be seen by the Society, so I desire you'l give him full Credit in wt. he shall say to you upon an affair, that may at one Season or another, be worthy of the Society's notion, and I must desire that no mention may be made in it at any time of

Sr. Yr. most Obedt. hble. Servt.
N. Coxe.

This private Letter was enclos'd in Mr. Coxe's Letter 1st. March 1735.
No. 13656.

Copy of a Letter to Beek-Boffa Tartarian Nobleman, written by Mr. Ludolph Otto Trefurt, Pastor at St. Petersburg, in the name of the Vice-President Von Nieroth.

No. 13700.
Read 20. July 1736.

It is now upwards of Eight years since I saw thee or have had any Accot. whether thou art yet alive, or where thou residest. Thou hast however by no means, escaped my Memory; But as it is the Duty of a Christian to pray for all Men, so I have frequently remember'd thee in my Prayers, to ye God of Heaven and Earth, and have besought him to enlighten thine Eyes, that thou mightest duly and rightly Comprehend the one only God, whom thou adorest, in all his Ways, Works and Commands; and that thou mightest truly feel, and in thy Soul, be sensible of the tender

tender Affection of this supream God, who created us, who continues to provide for, support govern and preserve us, and who bestows innumerable Blessings upon us, in Body & Soul.

I have been the more ardent in my Prayers for thee, as I have perceived in thee a Mind not repugnant to the Truth, and that has already conceived many of those Divine Oracles of Holy Scripture contained in the Old Testamt. wch. is the Infallible word of God. And I am firmly persuaded, that if thou makest a farther search into those Mysteries & implorest the Grace and Assistance of the Almighty, who created Heaven and Earth, thou will from time to time obtain a greater Light in the Knowledge of Salvation. But as the old Testamt. contains many Prophecies, that have regard to the days of the new Testamt. and refer to the Messias or Jesus Christ, our Saviour and Redeemer, which wthout a Knowledge of the fulfilling of them, may not be so easily comprehended; I have made it my Business to procure a New Testamt. which is the Second part of the Word of God, and contains the Life and doctrine of Jesus Christ, the Son of God in the Arabian Tongue, and Send it thee for thy Instruction.

This new Testament, which was Penn'd by the Disciples of Jesus Christ, thro' the Inspiration of the holy Ghost, thou mayest properly look upon, as a true Key to the old Testament. Thou must therefore make thy Self very well acquainted with this, before thou canst rightly understand the Bible or the Holy Writings of the Old Testamt. which according to thy own Testimony to me, thou believest to be the Word of God.

I am indeed apprehensive, thou wilt at first conceive a Prejudice against this Book, as containing the Doctrine of Jesus Christ, and treating of Christ, the Redeemer of the World; Since wch. Grief, I have been informed by thee, that the wicked and quite unchristian Behaviour of those, who wth. you, at Casan, call themselves Christians, but are in reality nothing less, has induced Strangers to believe that the Christian Religion chiefly consists in Lying and Deceit, Drunkenness and Gluttony, Uncleanness, Theft, Murder, and the like: But let not this deter thee, from giving it a perusal, and thou will then soon be Convinced that the difference between the Doctrine of Christ, and the Unchristian Actions of wicked Men, is as great as the distance between Heaven and Earth: And that these Wretches bear only the name of Christ, but in Truth renounce him by their Works: For our Saviour teaches us, not only how to direct all our outward Actions whatever we do, or whatever we omit, in such manner as to be acquainted before God (1. Corinth. 10. 31. & Coloss. 3. from the 17. to 23.) but even prescribes us certain rules to guide our very Words

and

and Thoughts. (Matth. 12. 36. and 15. 19.) he not only requires that we present our Bodies a Living Sacrifice, holy. acceptable to God (Rom. 12.1.) But that we offer our very Souls to him and Serve him wth. a pure Heart, always striving to Suppreſs our Evil Lusts (Matth. 5. 8. Acts. 15. 9.) In order to which we must certainly renounce our own Wills, live in a continual Warfare wth. our own natural Lusts and Desires, and diligently follow the Holy Example of Christs himself: For Christ the Son of God was given us, by his Heavenly Father; (1.) As God and Man to Suffer for our Sins, to appease the Justice of the Almighty, to be a Propitiation for us against the Wrath of God, without casting a Blemish upon his Uprightneſs, to deliver us from eternal Damnation, and to make us Partakers of everlasting Salvation. wch. Consists in a perfect Union or Community wth. God, and an Eternal Happineſs in the Enjoyment of him, as the Supream Good. (John 3.16. (2.) That he might destroy the Works of the Devil! (1. John. 3. 8.) — Sanctify us, and of his divine Fulneſs give us power to withstand Evil; (John 15. 5.) that it may no more have dominion over us or stand between us and Everlasting Life. (Rom. 8. 1.) Insomuch that at the Resurrection of the Dead, which shall be at the last day, thro' the Power of Christ, we shall be fully divested of all those sinful Frailties which are inseperable from us, in this imperfect World. (1. Cor. 15. 43.) and those who have put on Christ, and his Works by Faith will be render'd capable of Serving God, the Supream Being, in perfect Righteousneſs & Holineſs, and of enjoying all the Salvation that is in him, in everlasting Happineſs. In short Christ Jesus is made unto us, of God, Wisdom, and Righteousneſs, & Sanctification and Redemption. (1. Cor. 1. 30.)

And here my Dear friend, thou wilt probably fall again into the same Doubt, which thou formerly madst me viz. How God being a Spirit can be said to have a Son? But this need be no Wonder to thee: For as thou believest God to be Almighty, and yt. he can do whatever he wills, we cannot Suppose any Impoſsibility in him, to beget a Son of the same Eſsence wth. himself. Nay since God could create so many Spirits, as likewise our Souls are, out of nothing wt. should ~~we~~ hinder him from generating also a Spirit like himself, from his own Eſsence? Tho' we cannot conceive the manner of his mysterious Generation, we cannot therefore deny the Thing it Self: For if in matters of this World, the nature of which we are much more capable of diving into, there are many things —

conceal'd

conceal'd, and some inconceivable; why should we wonder, if we meet wth the same difficulties in Heavenly Matters? Since we neither have, nor can have any perfect Knowledge of the nature of Spirits; but must in that point have recourse alone to Divine Revelation. Since then my Friend, thou thy self acknowledgest, that thou believest the holy Writings of the old Testament, to be the revealed Word of God; be pleased to look into the Book of Psalms, (which I have likewise sent thee in the Arabian Tongue) and thou wilt there find (Ps. 2.7.) the Lord of Heaven, speaking of the Meſsias, in these Words: Thou art my Son this day have I begotten thee. And we find in the holy Scripture (Prov. 30. 4.) these words: Who hath ascended up into Heaven or descende Who hath gathered the Wind in his Fist? Who hath bounded the Waters in a Garment? Who hath established all the Ends of the Earth. What is his name and what is his Son's Name; if thou canst tell? God must therefore have a Son, and his People to whom he manifested himself in a particular Manner by his Prophets, did both know and believe the Truth: If thou comparest the New Testament, which I now send thee, with this Testimony, thou wilt there find sufficient Evidence to Corroborate it; e.g. Matth. 3. 17. Ma 1. 11. Luke 1. 32. John 1. 49. also 3.16. 17. 35. and the 5. 22. Rom. 8 3.32. Gal. 4. 4. 1. Ep. John. 4. 9. Heb. 1. 2.

To this thou mayst poſsibly object, that the holy Scriptures it self teaches us there is but one God and none else. (Deut. 4. 35. Cap. 6. 4. Eſ. 44. 6.) with which likewise the new Testament agrees. (Mark. 10.1 Cor. 8. 4. 5. 6.). But to this I answer; that tho' according to the aforementioned Paſsages of Scripture, there is but one only divine Eſsence, the Origine of all things; yet according to other Paſsages of the holy Bible we are commanded to adore in that one only divine Eſsence, three distinc Persons Viz. (1.) God the Father; (2.) God the Son, and (3.) God the Holy Ghost. In the very beginning of the Bible, (Gen. I. 1. 2.) where we have an Acct. of the Creation, mention is made of the Spirit of God, as a distinct Person of the Divinity. In the Beginning God created the Heaven and the Earth &c. And the Spirit of God moved upon the Face of the Waters. And in the 26th Verse God speaks to himself, in the following Words: Let us make Man in our Image, after our Likeneſs. Now what Occasion has a Single person to speak to himself; and besides the plural number is here explicitly made Use of. And in the Psalms (33. 6.) it is said: By the word of the Lord were the Heavens made; and all the host of them by the Breath of his mouth. Here the holy Scripture mentions all the 3. Persons. (1.) The Lord, as Father (2.) The Word of the Lord, as Son; (for by the Word, the Jewish which was then the true Church meant expreſsly a person of the Godhe and so likewise in the new Testament (John 1. 1.) the Son of God is

simply

simply called the Word, and that perhaps because he is an advocate to the Father for fall'n Man, intercedes and is a Propitiation for us to God; and because the Father has spoken unto us by his Son (Heb. 1.2.) (3. The Breath or Spirit of his Mouth that is the Holy Ghost which proceeds from the Father and the Son; But the new Testament explains this Mystery much clearer to us, when it says 1. John. 5.7.) There are three that bear Record in Heaven, the Father, the Word, and the Holy Ghost and these three are one: Where the Second person is again called the Word. And Matt. 3.16.17. in the Account we have of the Baptism of Christ, every part of the holy Trinity is manifested. — For the Spirit of God descended like a Dove, and lighted upon him: And a Voice from Heaven said; This is my beloved Son in whom I am well pleased The Father was heard from Heaven in this Voice, and he declares Jesus Christ, who was baptized to be his Son.

This Doctrine seems indeed inconceivable to human Reason; but we must, in these Cases, always consider, that we are not all-knowing & all-wise, and therefore cannot apprehend all Things: But must take it for granted, that whatever is reveal'd to us, by the God of Truth, must be undeniably true. Neither can we give an adequate Simile of this Truth, because this Mystery has no equal. We may however form some Idea of it, by comparing it to the Sun, in which we likewise find 3. different Beings, 1. Body (2. Light) and (3. Heat;) and yet it is but one Sun, nor is one before or after, the other; but all are coequal. Neither can one be separated from the other; But where one is there likewise must be the other, Second and the Third. These three Beings are, likewise actually different one from the other: For Light is not Heat, nor is Heat the Body of the Sun; &c. So likewise from and in the Essence of our Soul proceeds the Understanding, in which likewise, the Soul it self is apparent: From this Soul and Understanding, in which again the Soul & Understanding are perspicuous, &c. and yet there is but one Soul in Man, to whose only Essence, all these Things appertain. However neither these nor any other Metaphors are sufficient fully & adequately to elucidate the Mystery of the Divine Essence, and of its three distinct persons.

Of this tri-une Divine Essence, one person of the Godhead namely the Son of God, took 1729. years since, the manhood into

God

God and united himself wth the Man Christ Jesus; (who by the Power of God, without the help of man, was born of a pure Virgin, Mary by name, in such manner, in his Mothers Womb that of these two different Natures, Divine and Human, became one person who at one and the same time is very God and very Man and having taken the Manhood into God, partakes of all the Divine Attributes and Perfections as Omnipotence, Omniscience, &c which are thereby inseparably united in & wth him

If this should appear inconceivable to thee; look only into thy Self, and observe the Strict union of thy Body & Soul, in one human person: and it will thereby become familiar and easy to thee; For thou wilt find two different natures in thy own Person, viz. the Spiritual, or the Soul; and the Corporal, or the Body; and that all the Perfections which Man possesses have their Original in the Soul which she Communicates to the Body by means of their strict and personal Union; So that they are afterwards attributed as well to the Body as the Soul. And this is very evident when Death separates the Soul from the Body which it Leaves in an impotent State, without the Power of Thought, or of hearing, Seeing, Smelling, tasting or feeling, Capable of Sustaining itself, or of preserving it Self from Corruption

How much easier was it then for the Almighty, who has made all Things by his wisdom, to unite his Godhead, wth Manhood, & thereby to render human nature perfect. This Union of the Godhead with Manhood was the Effect of God's Love to Mankind, to redeem him from eternal Damnation: For the First Man Adam (as thou hast seen in the old Testament) was disobedient to the Will of the Almighty, in that he eat of the Tree, of which God said thou shalt not eat thereof; for in the day thou eatest thereof, thou shalt surely die. By this disobedience Man not only forfeited the Glory, in which he was Created, & lost the Image of God (by wch he was made holy & righteous, as God himself is holy & righteous) but also by this Sin, became subject to the Wrath of God, and the Punishment wth which he was threatned, Death; and that not only a temporal Death, which is a Separation of the Soul from the Body; but a Spiritual Death, which is a Separation of the Soul from God, a Sense of his Wrath, and an eternal Death, by which Man remains, for ever a Child of Wrath, and must Suffer eternal Punishment in Body & Soul; Since even Eternity it Self is a Space too Short for him to recover the Image of God, which he has lost.

Since then Adam was fallen into such a State of Sin, by foregoing the Love of God, and on the Contrary, giving Ear to the perverse Wiles and Temptations of the Devil, that the Wrath of God was upon him; the Children he begot could not but bear his Image, that is be as wicked as their Father was wicked, and have as little the Love of God in their Hearts, as their Father had. Thus we are all become the heirs of Sin, and we may observe, that we are by nature, inclined to Evil, and disobedience to God; and therefore are justly liable to the same Punishment which was due to our first father, Adam, and to partake wth. him of eternal Damnation.

God is indeed the Fountain of Love, and therefore immediately took Pity of the lost State of Man, and was thoughtful how to deliver him from that everlasting Sentence, which he had so justly deserved: But then God being likewise in the highest degree just, must necessarily punish the Injury done him, & the injustice committed by Man, and could not, therefore annul the just Sentence of Death pronounced against him. This being the unhappy fallen State of Man, there was no way left whereby he could be redeem'd from it, but by giving Satisfaction as well to the Love of as to the Justice of God. And here the Son of God interpos'd his mediation and undertook to fulfill the Justice of God to that End, to take our nature upon him to Suffer whatever man was to have Suffer'd, nay even to offer himself a Sacrifice to Death, for all Mankind; that his Death might be a Propitiation for their Sins and they be thereby redeem'd from everlasting Death, and reconciled to God, And this Ransom was suffict. to redeem all Mankind; because the person who was Suffer to Death in their Stead, was not alone a meer Man, but at the same time God and the Creator of Mankind. And therefore as much as the Creator is Superior to the Creature, so much must necessarily the Death of Christ become efficacious than the Death of all Mankind, and consequently be a Ransom Sufficient for all Men. — But if our Redeemer had not been at the same time, both God & Man; he could not have been a Sufficient Satisfaction for us: For in his divine Nature, he could not have suffered at all, nor have undergone any Punishment for our Sins, and as meer Man, he could have brought no Sacrifice of such infinite Price as to redeem us from our Sins.

To this Redeemer fall'n Mankind was referr'd imediately after the Fall, and thereby reinstated, wth. Comfort, when God said to the wily Serpent, whom Satan, had made use of to Seduce —

our

our first Parents; (Gen. 3. 15.) I will put Enmity between th
and the Woman, and between thy Seed and her Seed: It shall
bruise thy Head, and thou shalt bruise his Heel. Where it is
said, that the Seed of the Woman (Christ) should bruise the hea
of the Serpent; (the Devil) that is should suppreſs his Wiles
abate his Power, and lay his Kingdom waste. Tho' the Serpent
should bruise his Heel; that is tho' the Serpent had been the
Occasion that the Seed of the Woman should Suffer Death
by Reason of the Sin, which he had tempted her to Commit.

But it will be neceſsary to observe that God does not here
name the Redeemer, the Seed of the Man, but the Seed of the
Woman, because he was to be born of a Woman, without the
help of Man, by the Power of the Holy Ghost, as we find it
Confirmed, not only by the Prophet Isaiah, (7. 14. Behold a
Virgin shall conceive and bear a Son, and shall call his name
Immanuel; That is God wth us: But likewise the Angel Gabriel
when he announc'd to the Virgin Mary the Birth of this our
Redeemer, and she answer'd, How shall this be; Seeing I kno
not a Man? And he bore Testimony to this bleſsed Virgin, and
said: The Holy Ghost shall come upon thee, and the Power
of the Highest shall overshadow thee: Therefore also that
holy Thing which shall be born of thee shall be called the Son
of God. Luke 1. 35. And this Child when it was born, was by the
expreſs Command of God, at its Circumcision call'd Jesus (Luke 1.
31. and 2. 21.) And he was thus call'd because thro' him Man-kind was to obtain Salvation and eternal Bliſs: For Jesus
signifies Saviour and Redeemer, (Matth. 1. 21.) But as in
this Work of our Redemption, he was according to his human
Nature, to be in a particular manner anointed or consecrated
by the Holy Ghost; from this Unction or Consecration, he was
likewise call'd Christ, or in Hebrew, Meſsias, both which signify an
Anointed.

Of this Jesus Christ all the Prophets bear Witneſs, that thro'
his name, all who believe on him, should receive Remiſsion of Sin
And therefore, likewise, all the faithfull Patriarchs, and the whole
Jewish Church, waited wth earnest desire for the coming of this
Meſsiah (Ps. 14. 7. and 53. 6). And his Birth happen'd at
time appointed by God in ye Reign of the first Roman Empero
Augustus 1729. years since attended wth all the Circumstances
foretold by the Prophets in Holy Scripture viz.

(1.) of a Virgin as Prophecied by Isaiah, 7. 14.
(2.) In the City of Bethlem according to the Prophet Micah

(3)

(3.) At the Ruine of the Jewish Government, as foretold by the Patriarch Jacob Gen. 49. 10.

(4.) Before the expiration of the 70. Weeks, of which Daniel prophecies (9. 24. seq.) which Words, if duly considered, denote very Year of the Birth of the Messiah.

But here we are to observe (a) that the 70 Weeks of Daniel are to be understood as year Weeks, — that is 7. years reckoned for a Week so that the whole number of the 70 Weeks amount to 490. Years. (b.) This number of years must be reckoned from the Time of the going forth of the Commandments, to restore and to build Jerusalem. (v. 25.) Now this going forth of the Commandments happened in the 20.th year of Artahsastas, or as he is called by prophane Writers, Artaxerxes, I. Longimani. Nehem. 2. according to the Julian Account A. M. 4260. Now the Angel Gabriel in the Prophet Daniel, for wise Reasons, divided these 70. Weeks again into 7. w.ks and 62. weeks and one Week. If then to the above number of 4260. Years we add the 7. weeks and the 62. weeks or 483. years they make 4743. Years: And this 4743.d Year of the Julian Period, agrees exactly w.th the 30.th Year of the Christian Epoch in which Christ was baptiz'd, and enter'd upon the exercise of his Ministry. To this we must add the last week, or the remaining 7. years, in the middle of which Christ in the 34. year of his age was crucified: Which agrees exactly w.th the Prophecy of Daniel.

5. That the Messias should be a King; (Ps. 2. 6. Jerem. 25. 5. 6) and so was Jesus Christ: Tho' his Kingdom was not of this World, but in Heaven.

6. That he should be a Prophet, (according to Deut. 18. 15.) and that was likewise Jesus Christ (Matth. 21. 11. 46.) Luke 7. 16. & 24. 19. John. 6. 14.)

7. That he should be a High Priest; (Ps. 110. 4.) Now Christ was a High priest, who offered himself a Sacrifice to God. Hebr. 2. 17. ... 4. 15. ... 7. 26. and 9. 11.)

This Jesus Christ, very God and very Man, is the Person from whom we sinful fallen Creatures hope our Salvation (Acts 4. 12.) That we may believe on him and his inestimable works since he has done and suffered every Thing for us; (1. Pet. 3. 18. and 2. 21.) Rom. 8. 32. Luke 22. 19. 20.) as our own God to offer himself a Satisfaction and Redemption for us, and thereby to obtain remission of Sins (John 3. 16. Rom. 3. 23. — 26. Phil. 3. 9.) And then likewise, that we may walk in his Footsteps (1. Pet. 2. 21.) and be diligent in all good Works. Tit. 2. 14. Matth. 5. 16.

Rom. 2. 6.

Rom. 2. 6. & 13.12. Gal. 5.19. Seq. Eph. 5.11. Col. 1.10. 1 Tim. 6.18. Tit. 3.14. 1. Pet. 2.12. 1. John. 3.8. Hebr. 10.24. & 13.21)

Therefore also we are baptiz'd in the name of Christ & int his Death; That as Christ died to redeem us from Sin, and is rise again to prepare a Way for us to eternal Righteouſneſs; So w with him may die from Sin, and rise to a newneſs of Life, proceed daily in all Virtues & Godlineſs: (Rom. 6.3.4.) and continually purifying our Hearts by Faith Acts 15.19.

Of all these Things my dear Friend thou wilt be fully convinced if thou make it thy Busineſs carefully to peruse the New Testament which I have sent thee in the Arabian Tongue as likewise that little Book of Hugo Grotius of the Truth of the Christian Religion. Should'st thou here and there meet with any Thing, that may be inconceivable to thee, be not therefore disheartned, but continue to read on, and offer thy fervent Prayers to the God of Heaven & Earth, that he may enlighten thy Understanding, and then all Difficulties will of themselves disappear. And if thou wilt inform me of any Thing that may be a Stumbling block to thee; by the Grace of God, I shall be able to remove all Objections.

To Conclude I beg of thee to communicate the three Books I send thee to others, thy good Friends; and if they receive any advantage by reading of them, and find their Consciences moved and convinced thereby; I will, if they desire it, make it my Busineſs to Send them more Books.

Herewith I commit thee to the Grace and Mercy of Almighty God, the Creator of Heaven and Earth, who thro' his Light will enlighten as well thy Understanding as thy Will, that thou may'st learn to know him, to be the true, eternal, most perfect and most supreme Being, and in the enjoyment of him, may'st seek & find everlasting Salvation, thro' Jesus Christ, our Lord and Saviour Amen.

NB. In the Ruſsian Translation all the Abbreviat are Written out at Length, and all the paſsages of Scripture, which are referr'd to in this Letter, are placed in order at the bottom of the Page, with Lines drawn under those Words, in which the *Nervus probandi* chiefly lies.

To Mr. H. Newman.

Honoured Sir   Aleppo. May. 11. 1736.

No. 13767.
Read 14. Sepr. 1736.

I have now to return you my Thanks for yr favour of the 11th Septr Last, & am very glad to See by it that you had recd the Origl of the above Copy, of 23. May 1735. I am obliged to you for Communicating to ye Society the Contents of my Letter. As to the Venble Silvester Patriarch of Antioch, I did not hear from him while he stayd at Cyprus; from others I have heard yt his nation there treated him not only wth great Magnificence & respect in all pts of ye Island, but wth great Generosity in liberal Supplies of money & yt he is since pass'd over to Attalia (now Settalia) in order to go forward to Constantinople. The Ferment in ye affairs at Court there wch you wth Reason judg'd would occasion some delay to his dispatches, are much greater now on this Declaration of War by ye Muscovites & Poles agt the Turks. Pray God that every Thing may turn for the Best.

I have not heard yet from Cairo, neither from the Consul nor from the Greek Patriarch abt ye Recl of Books of ye Society's benefaction nor from the Syrian Patriarch's deputy at Jerusalem abt ye Offer, I made him of a Supply of ye like Benefaction; at least nobody from him has come to demand it.

I observe the Society's Inability at Present to undertake the Impression of the Psalter in Folio wth St Gregory Nyssenus's Treatise on ye Titles of ye Psalms; So I can only request you yt wn you see they're able to undertake it you'l be so good as to remind ym of it; in the mean time, to Solicit them to print only 200. Volumes of that Treatise alone which I Suppose may be done for little & may be given away wth their Psalters wch I now have by me in the Common Size.

I give you many Thanks for the Sermon wch you was pleased to Send me and I request you to have in yor mind wt I mentioned in ye last Paragraph of my Letter of 23d May 1735. wch will highly oblige

Honod Sir
Your most humble Servant.
Rowland Sherman

Pray inform me in yor next Letter whr the Society have their Concordance for ye Holy Scripr because it is much wished for & wanted here. I hope due Care will be taken to have the figures of ye Chapters & Verses put as in ye Margin of Quotations in my name Script. New Testamt & Psalter, & not inverted as in ye Printed Psalter & ye Small Treatise; I having mention'd it to you in my Letter of 24. February. 1728/9. & ye 22d Octr 1729. & in another of my Letters to you. Do. R. S.

To Mr. H. Newman.

No. 13822.
Read. 2. Novr.
1736.

Sir

I thought good to send wth these Mr. Heinzleman's Letter to me, by which it appears in what manner the great God hath made a way into Asia & opened a Gate to distribute among the Mahometans of diverse Countries, as far as the Confines of ye Great Mogul, Emperor of India, Arabian books. This Letter which contains in it many things worthy of Observation, was designd to have been transmitted to you last May, by a Ship to London, but being forgotten, by reason of Mr. Wilderforce the English Merchants death, ha not till now been found among his Writings, Tho' I was in hopes it had long e'er this come to yor hands. If the Illustrious Society for Promoting Christian Knowledge shall approve of distributing more Copies of the Arabick New Testament & Psalter in ye same manner I desire I may be honoured wth their intentions by the first Opportun who am always prepared and ready, to the utmost of my Power to have them distributed faithfully, and delivered into the hands of the Mahometans, Especially now the way being open, by the Conquest of Asoph and Tartarian Crimea. How I distributed the former Arabic Books sent me, the Table on the opposite side Shews. We can do no more at this time than Contribute our utmost endeavours to spread abroa that efficacious & living Seed, joined wth our Prayers; Leaving it to the Lord of the harvest out of his unspeakable Mercy to bestow hi Blessing & Increase: As for the rest the last Circular printed Lett from you, in the name of the Illustrious Society that was sent me was in the year 1730. the 26: Decr. Since then I have recd none. I a very desirous to know how the pious Endeavours of the Honble. Socie advance. And remain wth ardent wishes & Prayers for their good Succ

Narva 16. Augt.
1736.

Sr. Yor. most &c. Caspar Matthias Rodde
Minister of ye German Church.

An Accot. of the Number of Arabick Books sent to me an by whom they were distributed.

	New Test.	Psalt.	Hu. Gro.	Cate. Instru.
1728. 23. April were sent me	50	50	10	—
1729. 26/15. April	—	—	—	100
1. Roderwijck. New Malta A port near Reval where the Persians that were Captives at Derbent were detained				
a) By Mr. Gutsleff Minister	2	2	1	10
b) By Mr. Lukas Surveyor General Praefect of ye Military Architecture	2	2	—	10
2. At Peterburgh to Mr. Trefurt Minister.				
a) By General Hochmuth & others	10	10	3	40
b) By Count Munich to be sent to Persia	2	2	—	5
Carried Over	16	16	4	65

	New Test.	Psalt.	Hu. Gro.
Brot. Over	16	16	4
c) To Mr. Bayer & Kohl Professrs of ye Academy of Sciences wch last is interpreter: of ye Turkish & Russian Ambassrs & instructs ye Russians in these Languages & so has an Opportunity to be serviceable to them & offer it ye Embassadors	4	4	1
3.) At Moscow To Genl. Bohn to be sent into Persia by ye Officers	10	10	2
4.) To Persia directly hence by Reitsch & Lohman & Genl. Vendigan	10	10	2
5.) Orenburg To the General Direct. of that Expedition Iwan Kirilowitz Author of ye adjoining Letter	10	10	1
	50	50	10

The above named being the Principal Commandrs of our Army in this Empire, you and [illegible] their names [illegible] publick [illegible] [illegible] means of seeing their Assistance hereafter be promoted.

To Mr. H. Newman.

Hond Sir

No. 13861.
Read 30. Novr
1736.

'Tis wth much Pleasure I find by yr kind Lettr that I am admitted a Member of the Hon.ble Society for Promoting Christian Knowledge; for I'm certain nothing can offer to me more pleasant nor more acceptable than the opportunity of being instrumental towards Promoting the Glory of Christ which the Society has given me. God grant that by his divine Grace given to me I may be always able to go through these Things that are meet wth Faith & Prudence, for as much as in me lies I have endeavoured not to be the least in Promoting the Designs of the Society. in the mean while I beg of you in my name to present my humble Respects both to the hon.ble Presidt and to the rest of the Members and to assure them that the Honour and Favour conferrd on me I shall ever gratefully acknowledge and to the utmost of my Power shall be careful that I may not be a dishonour to the Illustrious Society.

I have received good Sir all the Arabick Books which the Society sent to me according to yr Consignment Viz. 50. Copies of the New Testament, 50. Psalters and as many Catechetical Instructions. It shall be now my Care so to distribute them, that by God's Blessing they may have the desired effect. But in what manner that will be done I shall inform you hereafter; for at present I can only tell you that I have sent some Copies to Asoph by an Officer of the Army, and to Mr. Heintzleman (the Imperial Historiographer and Counsellr in Orenburg) Ten Copies as well of the New Testament as of the Psalter and Catechetical Instructions which he desired me to send him at Orenburg, but his desire that I would add 15. Copies of Hug. Grotius, de Veritate Relig: Christianæ I could not comply wth besides these, I think they will not be lost if some Copies are distributed among the Persian Ambassadors residing here, one of whom is said to be not only Prime Minister of State but also chief Priest among the Persians. I have nothing to add but my wishes that God may always Protect the Society whose chief Care is ye Glory of God & the Knowledge of Christ, and that many Streams of Divine Grace may from that Fountain extend to foreign and distant places. indeed if I shall be able to contribute ~~any~~ no thing else I shall not fail to pray to God, that those Sat in the dark may have the Light of the Gospel among them and that His Grace may be bestowed on all, that Living according to the dictates of the Gospel we may be made partakers of a blessed Life hereafter. In the mean time I commend my Self to the Members of the Hon.ble Society. Who together wth you good Sir I wish all manner of Prosperity & am

Dr & Hond Sr Yr most Obedt Servt

L. O. Trepert

Petersburg 22. Septr 1736.

Besides the abovementioned Books I have also received these.

L. O. Trefurt.

Received

An Account of the Society		2 Copies.
A further Account of the Saltzburgers		3.
An Extract of the Journals to Georgia		2.
The Plausible Arguments		3.
Lord Rochester's Funeral Sermon		3.
Bp of Dromore's Sermon on ye Irish Massacre		1.
Sermon of the Charity Schools	1734.	1.
Ditto	1735	2.
A View of the Articles &c		4.

To Mr H. Newman

Aleppo. March 12. 1736/7.

No. 14167.
Read 19. July 1737.

Hond Sir

To the above Copy of my last of 11th May last I have now to add my thanks for your Favours of 31st of August and 15. September by the Delaware which arri at Scandaroon 21. December last, and now returns. If the Society are not now in Case to print the Arabick Psalter in fol for the Churches and Convents wth St Gregory Nyssenus's treati of the Titles of the Psalms, I could wish they would rather delay their Edition for some time, yn do it wthout the Treatise.

As to ye Demand which you are pleas'd to say there is for the Arabick N. Testaments & Psalters in Russia, I believe the Socie has been misinformed; & yt in ye Russian Dominions neither the Arabick nor Turkish Languages are at all understood. I have acquainted Consul Coxe yt I am order'd by you to furnish hi wth Arabick N. Testaments & Psalters to distribute where he thin fit, & tho: accordingly I am ready to deliver him whatever Number he pleases of each. I have tendered yor Salutes to the Revd Mr Edwards, & he pray'd me to return you his, wth his Thanks also for yor kind remembrance, I am wth much Respect

Honoured Sir

Yor most humble Servt.

Rowland Sherman

Extract of a Lettr. from Neville Coxe Esqr. Consul at Aleppo. March 1. 1735.

To the Revd. Mr. Abbott.

No. 14173.
Read 26. July.
1737.

As my time is very precious, you must take short hints for answers to several Paragraphs in your Letter, but there is one that deserves a more particular notice and attention, and I may venture to give you some trouble upon the Occasion without making any Apologies for it.

I have perused Mr. Newman's Letter (in answer to that you was so kind to deliver him) with a great deal of Attention, and as I shoud gladly contribute every thing in my power to the designs of the Society so I woud beg you to communicate to him some short hints, as well to preserve, as Propagate Christianity in its native purity and to strip it of all those monstrous Errors that are so industriously sown by the Romish Missionaries; you will wonder perhaps why I chuse to mention this matter by a private hand, but I will tell you the truth in Confidence, that I don't think the Company (who must be consulted in it) woud much relish the proposition, nor at all as coming from me, and therefore, I must desire you to warn Mr. Newman never to mention my name in it.

In my Letter to Mr. Newman I took notice of the great Power and Intrigues of the Romish Missionaries, and that some Treatise agt. the Supremacy of the Pope might be of great use & advantage to the poor Christians of these parts, but I find at present the Society cannot Engage, for good reasons, in any work of this sort, and indeed if they coud do it, the Success woud not be so certain and Effectual as an undertaking of another kind for the same purposes, and which I shall briefly state to you.

I woud propose that a sober discreet Person might be found out and sent abroad upon the Mission here, & by the Countenance of myself and others, he might gain admittance amongst the best Families, and thereby do more good in correcting the Errors & abuses of these restless Agents, than a Large Library of books would be able to Effect amongst them; Those you know are often Suppress'd and taken away, and even those of the New Testament, as I am informed are scarcely found in the hands of their new Converts, who are generally with all the fiery madness and heat of Popery, and have truly and properly speaking a Zeal without knowledge; They are taught to obey the Church and Pope implicitly, and to Damn and Extirpate (as I had once occasion to know) all persons who do not believe and practice this doctrine, and from hence it is, that they prosecute each other with all imaginable fury and revenge, and thereby often make themselves a prey to the greedy Turks. This is enough to shew you the Charity of such an undertaking, and for the Qualifications of the person, I need to mention no more than the necessity of his understanding the Arab. Language, which is always spoken amongst these people.

But now there are Two difficulties that occur to me in this matter; The Levant Company's Consent and Protection, and a proper fund to begin and support the Expence of it; As to the first I think it may be easily removed by a proper and prudent application, and Dr. Lisle or Mr. Soley might give a great assistance to it. and for the Second, if a small fund could be found out, and the matter once set on foot, I hope it might be encouragd by many Persons, and by some Memb of our own Company, and for my own part, I would gladly contribute, what I am able towards it, by giving the person his Board & Lodging without the least Trouble or Expence. I don't imagine that such an affair can be at once begun and Carry'd on by the Society, but they may possibly begin one time or other, and may improve a Scheme of this sort, as Occasion's fall in their way to the great advantage of these poor Christians; and when ever they are able or disposed to do any thing of this kind, I shall then be ready to assist them, not only with my good offices here; but by a more particular draught of a Scheme for the begining and support of so good a design. This matter I would beg you to talk over with Mr. Newman, but I charge you and him never to mention my name in it, for more reasons than are necessary to mention at present; but if the business is at all practicable, no one will Embark in it with more Chearfullness than myself. Before I quit the Society I must tell you, that I have made Choice of you as my Almoner and I am sure you'l Excuse the trouble in presenting Mr. Newman Ten Venetian Chequeens for the Society, and which I have ordered Dan. Webb to pay you. They were so kind to send me out a great number of Tracts against Popery, but I had many of them before, and I wish they had been bestowed Else where; as they are of no use to us here in the English Language.

To the Rev.d Mr Abbott. Aleppo. 9. March 1736.

Dear Sir

I have the honour to return you my very and hearty thanks for your kind favour of the 18. of August last and Especially for your friendly attention to those matters. I then took the Liberty to trouble you withall. The Scheme I then mentioned of sending out a person here upon a Mission wou'd I am fully perswaded, be of more Effectual use & benefit to the Cause of Christianity in these parts, than the printing and dispersing the best books that are Extant for that purpose, and from hence the Society might naturally take a hint not to engage further in those Expences, which be apply'd to better and more certain uses in other Parts. It is certain that Popery is upheld here with a very strong hand and power and they have a never failing Fund out of all parts of Europe to support their Cause and Expences upon all occasions, and therefore when I mentioned this matter, it was rather a hint to the Society to change their former measures in the disposal of their money and when a proper Fund and opportunity offered to think of a new Scheme, that might be more practicable and Easy for the accomplishing of their good Designs. This matter may be of use at one Season or another, and if the Charity of the World was as Extensive as I wish it, there wou'd be no Loss of Time or difficulty in the beginning of so good a work.

For want of something new or Entertaining I will give you an instance of the intolerable Pride and insolence of these Romish Missionaries. It is about Two months agoe that the Reverendmo or Presid.t of Jerusalem came hear upon a Visitation of the Convent of the Terra Sancta, and the Padre Guardiano having advis'd me of the day of his arrival, I took the hint, and as we are near Neighbours I sent out my Drug.n and Ianizaries to meet him tho' it is against the rule and Custom of the Frank nations. In a few hours after his arrival, I sent likewise all my Officers to complement him, but now this humble bare footed President (whom I knew in Aleppo on my first arrival) refused to

pay me a visit in person, in returne of the Civilities I h
Shewn him And as is alway customary from persons of a
higher Character, but sent the Padre Gaudian with a Crowd
of Priests to do it for him. I was a Little angry at this haughty
Carriage, and when the new year was coming on (when we
always Exchange compliments, I by my Officers, and they in
person) I sent for the Father Gaurdian, and told him plainly,
that I knew nothing of their Pope or Power, and that if
the Reverend^mo^ would not visit me in person, I should not send
send my Officers to Compliment him on the New year, and that
as a Bishop, now here had done the same, it woud appear
very odd, that a person of an inferiour Character shoud deny that
respect which was always due and paid to our Character & Person
The Padre Gaurdian Seem'd to be in Earnest to accomodate this
matter, but after Several Trials he was not able to prevail in the
least point, so that I let the Chap depart without taking any
further notice of him. And from hence you may Judge of
the temper and disposition of these people, and what a very
great heretick I am esteemed amongst them; Indeed my
Brother of France was guilty of a great Excess upon this
this occasion as well as some others, but I who would rather
lead than follow a Dance, can never perswade myself to joine
in a Crowd and I believe the opposition I made has afforded
some just reflections on their conduct and Behaviour. —

I am much obliged to you for the large account you have
given me of our Domestick affairs, and especially of those
relating to your self, as I interest myself in Evry thing that can
possibly relate to you; But instead of being made a Chaplain
I want to hear that J. A. is presented to a Living worth 400
℘ Annum, There is some sense in that, and if my Lord is
a wise man, and not too much a Courtier, he will disting
my friend according to my wishes & Desire.

I thank God, I have no great reason to complain of my
present Scituation at this place, but still I cannot but wish to
be freed from a People; whose bad morals, behaviour and Every thing
else are a constant Fund, ~~of~~ disgust to Evry man of Common Sense
and Virtue.

As I always rejoyce in the welfare of you & yours, so pray
give me Constant news of it, and believe me very ~~and~~ truly & affectionately
my Old and Dear friend your most
faithfull and obliged humble Servt.

N. Co

Copy of a private Paragr. in the former of the foregoing Letters.

"My Pen set a runing, I had like to have fill'd my Paper before I was aware, but I recollected that you would not be contented without my rendring some Account of my Person and affairs here; and for the first you may form a very just Idea of it from the Picture you saw at at Mr. Strouds, and may have still a farther Conviction, from another, that I send Dan. Webb for Mr. Masters; These Pictures were done here by a Florentine, who came here upon the Dutch Consuls incitation, but upon a quarrell I savd and took him out of his hands, and he has livd near three years under my Protection, and truly I fear our own Country (which he designs to visit) will hardly produce a Genius equal to his.

To Mr. Henry Newman   Aleppo March 9th. 1736

Sir

I have now the honour to returne you my very humble and hearty thanks for your obliging favour of the 5th. of Sepr. and also the Society, for their kind reception of what in gratitude was due from me for their obliging remembrance of me.

The state of affairs here is so little varyd, that it will be altogether unnecessary to trouble you with any addition to those accounts you have formerly receivd of them; If there is any change, it is in the increase of popery, and the Pride of the Father's along with it; and these are generally such a set of ignorant fiery Zealots, that all the poor Christians dissenting from them, are daily persecuted by their Brethren and others according to the charity of those people and their religion.

It was with a view to relieve these distressed Christians, that I took the liberty of hinting some matters to you by the hand of my worthy friend Mr. Abbot, not that I imagind such a scheme coud immediately be Executed, but that, when a favourable Season shoud present itself, the Societys funds might be more Effectually Employd in the Cause of Christianity, than by Engaging further in those great Expences of printing and dispersing of books; This I am well convincd of in my own Judgment. And whenever the Charity of mankind shall Enable the Society to think of this matter, you have free liberty to use me and my name in anyway that may contribute towards so good and charitable a design. —

According to yours, and all other advices, our Country is full of faction and disorder in the great busineſs of Religion, which is a circumstance so melancholly and amazing in a Sober people, that I can scarce think or Speak of it with any temper, And as it is natural to Expect the heaviest Judgment for so much daring presumption and impiety, so in the viewing of this dismal Scene, I cannot but think my self somewhat happy, even in this country, that I am removed at so great a distance from it.

I can't Entertain you with anything that is new or agreeable in these parts, but, begging you to present my very humble Service and respects to the Society, I have the honour to aſsure you, that both their and your Commands will be always cheerfully receiv'd by,

Sir
your most obedient and
obliged humble Servt

N. Coxe

To Mr H. Newman Aleppo 7 March 1737.

I coud not be better pleaſd than with ye Receipt of your obliging favour of ye 15 of Sepr. together with a Packet of ye Society's Books, and for which I intreat you and them to accept of my very humble and hearty Thanks.

Before I go about to answer your several Queries you'le give me leave to remind you of all that I wrote Mr Abbot in my Lre of ye 1st March 1735, for without doubt, ye consent and protection of the Levant Company are absolutely neceſsary to ye beginning and support of so good a Design, as ye Society have now under it their Consideration

In Answer to your first querie, the Chaplain for ye time being will by no means serve ye purpose, and a Person sent out on purpose will have little leisure for any other business if he does his duty; a Competant knowledge of ye Arab Language is absolutely necessary for this Service, and in my humble opinion, he may pursue it, with ye same ease, and as little Notice, as ye ordinary Chaplains of ye Factory, who tho' they have not time enough to engage wholly in so good a Work yet they may sometimes assist in it.

Upon your second Querie I wou'd observe That some support from ye Government seems to be necessary, and the Society will consider, if it might not be a right measure to engage ym or His Grace of Canterbury, to open this affair to ye Levant Company. The Person or persons, to be employ'd ought to be secure of a Subsistence from England, and shou'd not by any means take any thing of ye Christians of the Country, which wou'd give them a great advantage over the Romish Missionaries, who tho they are supported by the Popish Ministry at ye Port yet we see frequent instances of their being mortify'd not only by Commands from ye Port, but by many Prohibitions and Orders of our several Pashas against them; and I think it is pretty clear, that the Port will never own these Missionaries or ye Errand they are sent upon, tho' they connive at it for their private Lucre, I believe it has cost ye Christian nations in my time near two hundred thousand Dollars under the pretence of their professing an Obedience to their new Soveraign the Pope, and this is now become so common an Avanie or pretence on them, that every New Pasha oppresses them very heavily upon this Article, Insomuch that ye New Converts not

only

only loudly complain of this resort of the Miſsionaries among them, and the great expences they are exposed to thereby, but they enter upon all the Measures they can to prevent it, and to carry a distinct Correspondence with Rome itself. And now from this short sketch you may partly Judge how far a Design of this nature may be likely to succeed under the Protection of our Government, His Excellency, & the Levant Company.

In Anſwer to your 3d Querie, I can't say but some Expen & trouble might to be expected from the false pretences of the Turkish Ministers, or the application

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No 7